nes of my synnes. Let thy ryghteousnes hyde and couer my vnryghteousnes. Let the merites of thy passyō and bloud, be the satisfaction for my sinnes. Geue me lord thy grace, that my fayth and saluation in thy bloud wauer not in me, but euer be firme and constante, that the hope of thy mercy and lyfe euerlasting, neuer decay in me, that charite waxe not coulde in me: finally, that the weakenes of my fleshe bee not ouercome wyth the feare of deathe. Graunt me merciful sauiour, that whē death hath shut vp the eyes of my body, yet that the eies of my soule may stil behold and loke vpon thee: that whē death hath taken awaye the vse of my tongue and speache, yet that my heart may cry and say vnto thee. (*In manus tuas domine commendo spiritum meum.*) that is to saye: O Lorde, into thy handes I geue and commyt my soule. (*Domine Iesu accipe spiritum meum.*) Lorde Iesu receiue my soule vnto thee. Amen.

¶ Imprinted at Lon DON IN POVVLES CHVRCHEyarde by Rychard Iugge, and Ihon Cawood, Prynters to the Quenes Maiestie.

BRITISH 19 FE 73 MUSEUM

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3.

¶ Certayne

Sermons appoynted by the Quenes Maiestie,

to be declared and read, by all Persones, Vycars, and Curates, euery Sonday and holy daye, in theyr Churches: And by her Graces aduyse perused & ouersene, for the better vnderstandyng of the simple people.

Newly Imprynted in partes, accordyng as is mencioned in the booke of Commune prayers.

Anno. M. D. LI.

Cum priuilegio Regiæ Maiestatis.

R.I.
DESVPER OMNIA
C.25 h.14
3

A Table of the Ser=mons conteyned in this present volume.

i A Fruitefull exhortacion to the readyng of holy Scripture.
ii. Of the miserie of all mankind.
iii. Of the saluacion of all mankynde.
iiii. Of the true and liuely faith.
v. Of good Workes.
vi. Of Christian loue and charitie.
vii. Agaynst swearyng and periury.
viii. Of the declynyng from God.
ix. An exhortacion agaynst the feare of death.
x. An exhortacion to obedience.
xi. Agaynst Whordome and adultery.
xii. Agaynst stryfe and contencion.

Finis tabulæ.

CONsyderinge howe necessary it is, that the worde of GOD, which is the onely foode of the soule, and that mooste excellent lyght ẏ we muste walke by, in this oure mooste daungerous pylgrimage, shoulde at all conuenient tymes be preached vnto the people, that thereby they maye both learne theyr duetie towardes GOD, theyr Prynce, and theyr neyghbours, accordynge to the mynde of the holy ghost, expressed in the scriptures. And also to auoyde the manyfolde enormities, whiche heretofore by false doctryne, haue crepte into the Church of GOD: and howe that all they whiche are appointed ministers, haue not the gyft of preaching, sufficiently to instruct the people, whiche is commytted vnto them, whereof great inconueniences myght rise, and ignorannce styll bee mayntayned, yf some honeste remedie bee not speedely founde and prouyded. The Quenes mooste excellent Maiestie, tenderynge the soule health of her louynge subiectes, and the quietinge of theyr consciences, in the chiefe and principall poyntes of Christian Religion, and wyllynge also by the true settynge forth, and pure declaringe of Gods worde, whiche is the principall guyde and leader vnto all godlynesse and vertue, to expell and dryue awaye, aswell all corrupt, vicious, and vngodly lyuynge, as also erronious and poysoned doctrines, tendynge to superstition and Idolatry: hath by thaduyse of her mooste honourable counsaylours, for her discharge in this behalfe, caused a boke of Homelyes, whiche heretofore was sette forth by her

moste louynge brother, a Prynce of moste worthy memory Edwarde the fyrst, to bee pryntéd a newe, wherein are conteyned certayne wholsome and godly exhortations, to moue the people to honour and worshyp almyghtye GOD, and diligently to serue hym, euery one accordynge to theyr degree, state, and vocation. All whiche Homelyes, her Maiestie commaundeth and strayghtly chargeth all persons, vycars, curates, and all other hauinge spirituall cure, euery Sunday and holy day in the yeare, at the ministring of the holy communion, or if there be no Communion ministred that day, yet after the Gospell and Crede, in suche order and place as is appoynted in the booke of Common prayers, to reade and declare to theyr parishioners playnely and distinctly one of the sayd Homelies, in suche order as they stande in the booke, excepte there bee a Sermon, accordyng as it is enioyned in the booke of her hyghnesse Iniunctions, and then for that cause onely, and for none other, the reading of the sayd Homely to bee differred vnto the next Sunday or holy day folowing. And when the foresayde booke of Homelyes is read ouer, her Maiesties pleasure is, that the same bee repeated and read agayne, in suche like sort, as was before prescribed. Furthermore, her hyghnesse commaundeth, that notwithstandinge thys order, the sayde Ecclesiasticall persons shall reade her Maiesties Iniunctions at such tymes and in suche order as is in the booke thereof appoynted. And that the Lordes prayer, the Articles of the fayth, and the ten commaundementes, bee openly read vnto the people, as in the sayde Iniunctions is specified,

that

that all her people, of what degree or condicion so euer they bee, maye learne howe to Inuocate and call vpon the name of GOD, knowe what dutie they owe both to god and man: So that they may pray, beleue, and worke accordynge to knowledge whyle they shall lyue heare, and after this lyfe, be with hym that with his bloud hath bought vs all. To whom with the Father and the holy ghost, be al honour and glory for euer. AMEN.

¶ A fruitfull exhortation to the readynge and knowledge of holy Scripture.

The praise of holy scripture.

Vnto a Christian man there can bee nothinge eyther more necessarye or profytable, then the knowledge of holy scripture: forasmuche as in it is conteyned Gods true worde, settynge foorth hys glory, and also mans duetie. And there is no truth nor doctrine necessary for our iustification, & euerlasting saluation, but that is (or may bee) drawen out of that fountaine and well of trueth. Therfore as manye as bee desyrous to enter into the ryght and perfect way vnto God, muste apply theyr mindes to knowe holy scripture, without the whiche, they can neyther sufficiently knowe God and hys wyll, neither their office and duetie. And as drinke is pleasaunt to them that bee drye, and meate to them that be hungry: so is the readinge, hearinge, searching, and studying of holy scripture, to them that be desyrous to knowe god, or themselues, and to do his will. And theyr stomaches onely, do loth and abhorre the heauenly knowledge and foode of Gods worde, that be so drowned in worldly vanyties, that they neyther fauour God, nor any godlinesse: For that is the cause why they desyre suche vanities, rather then the true knowledge of God. As they that are sicke of an ague, whatsoeuer thei eate or drynke (though it be neuer so pleasaunt) yet it is as bytter to them as wormewood, not for the bytternes of the meate, but for the corrupt and bytter humour that is in theyr owne tounge and mouth: euen so is the swetenesse of Gods worde,

The perfection of holy scripture.

The knowledge of holy scripture is necessary.

To whom the knowledge of holy scripture is sweete and pleasaunt.

Who bee enemyes to holy scripture.

An apt similitude, declaryng of whom the scripture is abhorred.

bitter

bitter, not of it selfe, but onely vnto thē that haue
theyr myndes corrupted with longe custome of
synne, and loue of this world. Therfore, forsakyng
the corrupt iudgement of fleshely men, which care
not but for theyr carkasse: let vs reuerently heare
and reade holye Scriptures, which is the foode of
the soule. Let vs diligently searche for the well of
lyfe, in the bookes of the newe and old Testament,
and not runne to the stynkynge puddelles of mens
traditions, deuysed by mans imagination, for our
iustification and saluacion. For in holy scripture
is fully conteined, what we ought to do, and what
to eschewe, what to beleue, what to loue, & what
to loke for at Goddes handes at length. In those
bookes we shall fynde the Father from whom, the
Sonne by whom, and the holy Ghost in whom, all
thinges haue theyr being and keping vp, and these
three persons to be but one God, & one substaunce.
In these bookes we maye learne to knowe our
selues, howe vyle and miserable we be, and also
to knowe God, howe good he is of hym selfe, and
howe he maketh vs and all creatures partakers
of his goodnes. We may learne also in these bokes
to knowe Gods wyll and pleasure, asmuch as (for
this present tyme) is conuenient for vs to knowe.
And (as the great clerke and godly preacher sainct
John Chrisostome saith,) what soeuer is required
to saluacio of man, is fully conteyned in the scrip-
ture of God. He that is ignorant may there learne
and haue knowledge: he that is harde hearted, &
an obstinate sinner, shall there fynde euerlastyng
tormentes (prepared of Gods iustice) to make hym
afrayde, and to molyfye or soften hym. He that is

oppressed

An exhortacion vnto the diligent readyng and searchyng of the holye scriptures Mat. iiii.

The holye scripture is a sufficient doctrine for our saluacion.

What thynges we maye learne in the holye scripture.

oppressed [illegible] miserie in this worlde, shall th[illegible] fynde [illegible] the promises of euerlastyng lyfe [illegible] his [illegible] solation & comfort. He that is wo[illegible] ded [illegible] nyll, vnto death, shall fynde there me[illegible] [illegible] reby he maye be restored agayne vnto [illegible] it shall require to teache any trueth, or [illegible] false doctrine, to rebuke any vyce, to com[illegible] any vertue, to geue good counsel, to comfort [illegible] exhort, or to do any other thyng requisite for [illegible] saluation: al those thynges (saith S. Chriso[illegible]me) we may learne plentifully of the scripture. There is (saith Fulgentius) aboundantly inough, both for men to eate, & children to sucke. There is whatsoeuer is meete for all ages, & for all degrees and sortes of men. These bokes therefore ought to be much in our handes, in our eyes, in our eares, in our mouthes, but most of all in our heartes. For the scripture of God is the heauenly meate of our soules, the hearing & keping of it, maketh vs blessed, sanctifieth vs, & maketh vs holye, it turneth our soules, it is a lyght lanterne to our feete, it is a sure, stedfast, and euerlastyng instrument of saluacion, it geueth wysedome to the humble & lowly heartes, it comforteth, maketh glad, chereth and cherisheth our [illegible]ence: it is a more excellent iewell or treasure [illegible] anye golde or precious stone, it is more swete then hony or hony combe, it is called the beste parte whiche Marye dyd chose, for it hath in it euerlastyng comfort. The wordes of holy scripture be called woordes of euerla[illegible] lyfe, for they be Goddes instrumente, ordey[illegible] the [illegible] purpose. They haue power to [illegible] Gods promise, & they be effectuall [illegible]

[illegible] trine [illegible] at degr[illegible] and ages. Math. [illegible] Luke [illegible] John. xvii Psalm. [illegible]

What cōmodities and profites the knowlege of holye scripture bryngeth.

Luke. x.

John. vi.

Cau[illegible]

Gods

Goddes assistence & (being receiued in a faythfull heart) they haue euer an heauenly spirituall wor- Hebre.iiii
kyng in them, they are liuely, quicke & myghty in operation, and sharper then any two edged sword, and entreth through, euen vnto the deuiding asun- der of the soule and the spirite, of the ioyntes and the mary. Christ calleth hym a wyse buylder, that Matth.vii. Luke.vi.
buyldeth vpon his worde, vpon his sure and sub- stanciall foundacion. By this worde of God we shalbe iudged: for the worde that I speake (sayth Christ) is it that shall iudge in the last day. He that Ioh. xiii.
kepeth the worde of Christe, is promysed the loue and fauour of god, and that he shalbe the dwelling place or temple of the blessed Trinitie. This word whosoeuer is diligent to reade, and in his hearte to print that he readeth: the great affection to the transitorye thynges of this world shalbe minished in hym, and the great desyre of heauenly thynges (that be therin promysed of God) shall increase in hym. And there is nothing that so much strength- neth our fayth and trust in God, that so muche ke- peth vp innocencie and puritie of the heart, and also of outwarde godly lyfe and conuersation, as continuall readyng and recordyng of gods worde. For that thynge whiche (by continuall vse of rea- dyng of holy scripture, and diligent searchynge of the same) is depely printed and graue in the heart, at length turneth almost into nature. And more- ouer, the effecte and vertue of gods worde is, to il- luminate the ignorant, and to geue more lyght vnto them that faythfully and diligently reade it, to comfort theyr hearte, and to encorage them to perfourme that, which of god is commaunded.

It teacheth pacience in all aduersitie: in prosperitie humblenesse: what honour is due vnto god, what mercye and charitie to our neyghbour. It geueth good counsell in all doubtfull thynges. It sheweth of whom we shall loke for ayde and helpe in all perylles, and that God is the onely geuer of victorye in all battayles and temptacions of our enemies bodely and ghostelye. And in reading of gods worde, he most profyteth not alwayes that is most ready in turnyng of the booke, or in saying of it without the booke, but he that is moste turned into it, that is most inspired with the holy ghoste, most in his heart and lyfe altred and chaunged into that thyng which he readeth, he that is daylye lesse and lesse proude, lesse wrathful, lesse couetous, and lesse desirous of worldly and vayne pleasures: he that dayly (forsakyng his olde vicious lyfe) increaseth in vertue more and more. And to be short, there is nothing that more maintaineth godlynes of the mynde, and dryueth away vngodlynes, then doth the continuall readynge or hearyng of Gods worde, yf it be ioyned with a godlye mynde and a good affection, to knowe and folowe gods wyll.

i. Re. xiiii. ii. Par. xx. i. Cor. xv. i. John. v.

Who profyte moste in reading gods word

For without a single eye, pure entent, & good mynde, nothynge is allowed for good before God. And on the other syde, nothyng more darkeneth Chryste and the glorye of god, nor bringeth in more blindnes and all kyndes of vyces, then doth the ignoraunce of gods word.

Esai. v. Mat. xxii. i. Cor. xiiii

What incommodities the ignoraunce of Gods word bryngeth.

¶ The

¶ The seconde part of the Sermon of the holy Scripture.

IN the fyrst part of this Sermon, which exhorteth to the knowledge of holye Scripture, was declared wherefore the knowledge of the same is necessary and profytable to all men. And that by the true knowledge and vnderstandyng of Scripture, the most necessary poyntes of our duetie towardes God and our neyghbours, are also knowen. Now as concernynge the same matter, you shall heare what foloweth. If we professe Chryst: why be we not ashamed to be ignorannt in his doctrine? Seyng that euery man is ashamed to be ignorannt in that learnyng whiche he professeth. That man is ashamed to be called a Philosopher, which readeth not the bookes of Philosophie, and to be called a lawyer, and Astronomer, or a Phisition, that is ignorannt in the bookes of lawe, Astronomie, and Phisiche. Howe can any man then say that he professeth Chryst and his religion, yf he wyll not applye hym selfe (as farre forth as he can or may conueniently) to reade and heare, and so to knowe the bookes of Chrystes Gospell & doctrine. Although other sciences be good, & to be learned, yet no man can denye but this is the chiefe, & passeth all other incōparably. What excuse shall we therefore make (at the last day before Chryst) that delyght to reade or heare mens phantasies and inuentions, more then his most holye Gospell, & wyll fynde no tyme to do that, which chiefely (aboue all thynges) we shoulde do, & wyll rather reade other thynges, then that, for the whiche we ought rather to leaue rea-

Goddes worde excelleth all sciences.

dyng of all other thynges. Let vs therefore applye our selues, as farre forth as we can haue tyme and leasure, to knowe gods worde, by diligent hearing and readyng therof, as many as profelle god, and haue fayth & trust in hym. But they that haue no good affection to gods worde (to colour this theyr fault) alleage cõmonlye two vayne & fayned excuses. Some go about to excuse them by theyr owne frailnesse & fearefulnesse, saying that thei dare not reade holy scripture, least through their ignorance they should fal into any error. Other pretend that the difficultie to vnderstand it, & the hardnes therof is so great, that it is meete to be readde onely of clerkes & learned men. As touchinge the firste: ignorauncc of gods worde, is the cause of al error, as Christe him selfe affirmed to the Saduceis, saying that they erred, because they knewe not the scripture. Howe should they then eschewe errour & wyl be styll ignoraunt? And how should they come out of ignorauncc, that wyll not reade nor heare that thyng, which shoulde geue thē knowledge? He that nowe hath most knowledge, was at the first ignorant, yet he forbare not to reade, for feare he shulde fal into error: but he diligently read lest he should remaine in ignorauncc, & through ignorauncc in error. And if you wyll not know the trueth of god, (a thyng most necessary for you) least you fall into error: by the same reason you may then lie styl, and neuer go, least (yf you go) you fall in the myre: nor eate any good meate, least you take a surfeite, nor sowe your corne, nor labour in your occupation, nor vse your marchaundize, for feare you lose your fede, your labour, your stock: and so by that reason

Vaine excuses dissuadynge from the knowlege of Gods word.

The first

The secõd

Mat. xxii.

it

it should be best for you to lyue idelly, and neuer to take in hand to do any maner of good thing, leaste peraduenture some euyl thyng may chaunce therof. And yf you be afrayde to fall into error, by readyng of holy scripture, I shall shewe you how you may reade it without daunger of error. Reade it humbly with a meke & a lowly hearte, to thintent you maye glorifye God, & not your selfe, with the knowledge of it: & reade it not without daily prayyng to God, that he woulde direct your readyng to good effect, & take vpon you to expounde it no further, then you can plainely vnderstande it. For (as S. Augustine saith) the knowledge of holye scripture, is a great, large, & a hygh palace, but the doore is very lowe, so that the hygh & arrogant man can not run in, but he muste stoupe lowe and humble hym selfe that shall enter into it. Presumptiō and arrogancy is the mother of all errour, & humilitie nedeth to feare no errour. For humilitie wyll only searche to know the trueth: it wyl searche, and wyl bryng together one place with another, & where it can not fynde out the meanyng, it wyl pray, it wyl aske of other that know, & wyll not presumpteously & rashely define anye thynge whiche it knoweth not. Therefore the humble man may searche anye trueth boldly in the scripture, without anye daunger of errour. And if he be ignorannt, he ought the more to reade & to searche holy scripture, to bryng hym out of ignorannce. I say not nay, but a man may prosper with only hearyng, but he may much more prosper with both hearing & readinge. This haue I sayde as touchyng the feare to reade, thorough ignorannce of the person. And concernyng

How most commodiously and without al peryll, the holy scripture is to be read.

the

Scripture in some places is easy, and in some places hard to be vnderstãd

the hardenesse of Scripture, he that is so weake that he is not able to brooke stronge meate: yet he may sucke the swete and tender mylke, and differre the rest vntyll he ware stronger, and come to more knowledge. For god receiueth the learned and vnlearned, and casteth away none, but is indifferent vnto all. And the scripture is full, aswell of lowe valleyes, playne wayes, and easy for euery man to vse & to walke in: as also of hygh hylles & mountaynes, whyche fewe men can clymbe vnto. And

God leaueth no man vnstaught that hath a good will to knowe his word.

whosoeuer geueth his mynde to holy Scriptures, with diligent studye & burnyng desyre, it can not be (saith S. Iohn Chrisostome) that he shoulde be lefte without helpe. For eyther god almyghtye wyl sende hym some godly doctour to teach him, as he dyd to instructe Eunuchus, a noble man of Ethiope, and treasorer vnto Quene Candace, who hauyng a greate affection to reade the scripture (although he vnderstode it not) yet for the desyre that he had vnto gods word, God sent his Apostle Philip to declare vnto him the true sence of the scripture that he read. Or els, yf we lacke a learned mã to instruct and teache vs, yet god hym selfe from aboue wyl geue light vnto our myndes, & teache vs those thynges which are necessary for vs, & wherein we be ignorant. And in another place Chrisostome saith, that mans humaine & worldly wysedome or science, nedeth not to the vnderstandynge of scripture, but the reuelation of the holye ghost, who inspireth the true meanyng vnto them, that with humilitie & diligence do search therefore. He that asketh shall haue, & he that seketh shall fynd, and he that knocketh shall haue the dore open. If

How the knowledge of Scripture maye be attayned vnto.

Math. vii.

we

we reade once, twise, or thrise, and vnderstand not, lette vs not cease so, but styll contynue readyng, prayeng, askyng of other, and so by styll knockeyng (at the last) the dore shalbe opened (as S. Augustin saith.) Al though manye thynges in the scripture be spoken in obscure misteries, yet ther is nothing spoken vnder darke misteries in one place, but the selfe same thynge in other places, is spoken more familiarly and playnelye, to the capacitie both of learned and vnlearned. And those thynges in the scripture that be playne to vnderstande, and necessary for saluation, every mans duetye is to learne them, to print them in memory, and effectually to exercyse them. And as for the darke misteries, to be contented to be ignorant in them, vntyll such tyme as it shall please god to open those thynges vnto hym. In the meane season, yf he lacke eyther aptnesse or opportunitie, god wyll not impute it to his follye: but yet it behoueth not that suche as be apte shoulde set aslyde readyng, because some other be vnapte to reade: neuertheless, for the hardenes of such places, the readyng of the whole ought not to be set a parte. And briefely to conclude, (as saint Augustine saith) by the scripture all men be amended, weake men be strengthened, and strong menne be comforted. So that surelye, none be enemies to the readynge of gods woorde, but such as either be so ignorant that they know not how wholsome a thyng it is: or els be so sicke, that they hate the most comfortable medicine that should heale them: or so vngodly, that they woulde wyshe the people styll to continue in blyndenesse and ignorance of god.

A good rule for the vnderstãdyng of scripture.

No mã is excepted from the knowledge of Gods wyll.

What persons wold haue ignorance to continue.

The holye Scripture is one of Goddes chiefe benefites.

Thus

Thus we haue briefly touched some part of the commodities of Gods holy worde, which is one of Gods chefe and principall benefites, geuen and declared to mankynd here in earth. Let vs thanke God heartely for this his great and specyall gyfte, beneficiall fauour, and fatherly prouidence. Let vs be glad to receiue this precious gyft of our heauenly father. Let vs heare, reade, and know these holy rules, iniunctions, and statutes of our Christen religion, & vpon that we haue made profession to God at our baptisme. Let vs with feare and reuerence lay vp (in the chefe of our heartes) these necessary and fruitfull lessons. Let vs nyght & day muse, and haue meditacion and contemplation in them. Let vs ruminate, and (as it were) chewe the cudde, that we may haue the swete iuyce, spirituall effect, mary, holy, hymell, taste, comfort, & consolation of them. Let vs staye, quiete, and certifie our consciences, with the moste infallyble certaintie, trueth, and perpetuall assurance of them. Let vs pray to god (the only auctour of these heauenly studies) that we may speake, thynke, beleue, liue and depart hence, according to the wholsome doctrine & verities of them. And by that meanes, in this worlde we shall haue gods defence, fauour, and grace, with the vnspeakeable solace of peace, and quietnesse of conscience: and after this miserable lyfe, we shall enioy the endlesse blisse and glorye of heauen, whiche he graunt vs all, that dyed for vs all, Iesus Christ: to whom with the father and the holye ghoste, be all honour and glory both nowe and euerlastyngly.

The ryght readynge, vse, & fruit full studying in holy scripture. Psalm. i.

Amen.

A ser-

A Sermon of the miserie of all mankynde, and of his condempnation to death euerlastyng, by his owne synne.

THe holy ghost in writing the holy scripture, is in nothyng more diligent, then to pull downe mans vayneglorye and pryde, which of al vices is most vniuersally grafted in all mankynde, euen frō the firste infection of our fyrste father Adam. And therfore we reade in many places of scripture, many notable lessons against this olde rooted vice, to teach vs the most cōmendable vertue of humilitie, how to know our selues, & to remembre what we be of our selues. In the booke of Genesis, almyghtye God geueth vs all a title & name in our greate graundfather Adam, which ought to warne vs all to consider what we be, wherof we be, from whens we came, and whyther we shall, saying thus: In the sweat of thy face shalt thou eate thy bread, tyll thou be turned againe into the grounde: for out of it was thou taken, in asmuch as thou art dust, and into dust shalt thou be turned agayne. Gene. iii.

Here (as it were in a glasse) we may lerne to know our selues, to be but grounde, earth, and asshes, and that to earth and asshes we shall returne.

Also the holy patriarche Abraham, dyd well remember this name & tytle, dust, earth, and asshes, appoynted and assigned by God to all mankynde: and therefore he calleth hym selfe by that name, when he maketh his earneste prayer for Sodom & Gomorre. And we reade, that Judith, Hester, Job, Hieremie, with other holy men and women in the olde Testament, dyd vse sacke cloth, and to cast dust and asshes vppon theyr heades when they beway- Judi. iiii. and. ix. Job xlii. Ier. vi. and. xxv.

led theyr ſinfull lyuyng. They called and cryed to god for helpe and mercy, with ſuch a Ceremonie of ſackecloth, duſt, & aſhes, that thereby they might declare to the whole worlde what an humble and lowly eſtimation thei had of them ſelues, and how well they remembred theyr name and tytle afore-layd, theyr vyle corrupt frayle nature, duſt, earth, and aſhes. The booke of wiſdome alſo wyllyng to pull downe our proude ſtomackes, moueth vs diligently to remember our mortall and earthly generation, which we haue all of hym that was fyrſte made: and that al men, aſwell kynges as ſubiectes come into this worlde, and goo out of the ſame in lyke ſort: that is, as of our ſelues full miſerable, as we may dayly ſee. And almightye god cõmaunded his Prophet Eſai to make a Proclamation, & crye to the whole worlde: and Eſai aſkyng what ſhal I crye? The Lorde aunſwered: crye, that all fleſhe is graſſe, and that all the glorye thereof is but as the floure of the field, when the graſſe is wythered, the floure falleth away, when the wynde of the Lorde bloweth vpon it. The people ſurely is graſſe, the which dryeth vp, & the floure fadeth away. And the holy Prophet Job, hauyng in hym ſelf great experience of the miſerable & ſinfull eſtate of man, doeth open the ſame to the worlde, in theſe wordes. Man (ſaith he) that is borne of a woman, lyuyng but a ſhort tyme, is full of manyfolde miſeries, he ſpryngeth vp lyke a floure, & fadeth agayne, vanyſhing away as it were a ſhadowe, & neuer continueth in one ſtate. And doeſt thou iudge it meete (O lord) to open thine eyes vpon ſuch a one, & to bryng hym to iudgement with thee? Who can make hym cleane

Sap. vii.

Eſai. xl.

Job. xiiii.

cleane that is conceaued of an vncleane seede: & all men of their euylnes & naturall proneſſe be ſo vniuerſally geuē to ſinne, that (as the ſcripture ſaith) god repented that euer he made man. And bi ſinne his indignatiō was ſo much prouoked againſt the world, that he drowned all the worlde with Noes flud (except Noe him ſelfe & his lyttle houſhold.) It is not without great cauſe, that the Scripture of God doth ſo manye tymes call all men here in this worlde by this worde, earth. O thou earth, earth, earth, ſaith Jeremy, heare the word of the Lorde. This our right name, callyng, & tytle, earth, earth, earth, pronounced by the Prophete, ſheweth what we be in deede, by whatſoeuer other ſtyle, tytle or dignitie men do call vs. Thus he playnely named vs, who knoweth beſte, both what we be, & what we ought of right to be called. And thus he ſetteth vs forth, ſpeaking bi his faithfull Apoſtle S. Paul: All men, Jewes & Gentyls, are vnder ſinne: there is none ryghteous, no not one, there is none that vnderſtandeth, there is none that ſeketh after God, they are all gone out of the way, they are al vnprofitable, there is none that doeth good, no not one. Their throte is an opē ſepulchre, with their tōges they haue vſed craft & deceit, the poyſon of ſerpentes is vnder theyr lippes, their mouth is ful of curſyng & bitternes, ther feete are ſwift to ſhed bloud: deſtruction & wretchednes are in theyr wayes, and the way of peace haue they not knowen, ther is no feare of god before their eies. And in another place S. Paul wryteth thus: God hath wrapped all nacions in vnbelief, that he might haue merey on al. The ſcripture ſhutteth vp all vnder ſinne, that the

Ge. vi.

Jer. xiiii.

Rom. iii.

Rom. xi. Galath. iii. Ephe. ii.

promise by the faith of Iesus Christ, should be geuen vnto them that beleue. S. Paul in many places painteth vs out in our colours, callyng vs the children of the wrath of God whē we be borne: saying also that we can not thinke a good thought of our selues, much lesse can we say well, or do wel of our selues. And the wyse man saith in the boke of Prouerbes, the iust man falleth seuen times a day. The most tryed & approued man Iob, feared al his workes. S. Iohn ꝧ Baptist being sanctified in his mothers wōbe, & prayed before he was borne, beyng called an Aungel & great before the lord, filled euen from his birth with the holy ghoste, the preparer of the way for our sauiour Christe, and commended of our sauiour Chryste to bee more then a Prophete, and the greatest that euer was borne of a woman: yet he plainly graunteth that he hadde nede to be washed of Christ, he worthely extolleth & glorifieth his lord & master Christ, & humbleth him selfe as vnworthy to vnbuckle his shoes, & geueth al honor and glory to God. So doth S. Paul both oft and euidentlye confesse him selfe, what he was of hym selfe, euer geuing (as a moste faithfull seruaunt) al prayse to his maister & sauiour. So doth blessed S. Iohn the Euangelist in the name of him selfe, & of all other holy men (be they neuer so iust) make this open confession: yf we saye we haue no sinne, we deceaue our selues, & the trueth is not in vs: yf we knowledge our sinnes, God is faithfull & iust to forgeue vs our sinnes, & to clense vs frō al vnrygh teousnes: yf we say we haue not sinned, we make him a lyer, & his word is not in vs. wherfore the wyse man in the booke called Ecclesiastes, maketh

Pro. xxiiii

Luke. i.

Matth. iii.

1. Io. i. g. ii

Eccle. vii.

keth this true & generall confeſſion. There is not one iuſt man vpon the earth that doth good & ſynneth not. And S. Dauid is aſhamed of his ſinne, but not to confeſſe his ſinne. How oft, how earneſtly & lamẽtably doth he deſyre gods great mercy for his great offences, & that God ſhuld not entre into iudgment with hym? And againe, howe wel weyeth this holye man his ſinnes, when he confeſſeth that they be ſo many in numbre, & ſo hid, and hard to vnderſtande, that it is in maner vnpoſſible to know, vtter, or numbre thẽ? Wherfore he hauyng a true, earneſt, & depe contemplacion & conſideratiõ of his ſinnes, & yet not commyng to the bottom of thẽ, he maketh ſupplication to God to forgeue him his priuie ſecret hid ſinnes, to the knowlege of the which he cannot attaine vnto. He weigheth rightly his ſinnes from thoriginal roote & ſpring head, perceauyng inclinations, prouocations, ſtirringes ſtyngynges, buddes, braunches, dregges, infectiõs, taſtes, felings, & ſentes of them to continue in him ſtyl. Wherfore he ſaith: marke & behold, I was conceaued in ſinnes: he ſaith not ſinne, but in the plurall numbre, ſinnes: foraſmuche as out of one (as fountayne) ſpringeth all the reſt. Our Sauiour Chriſt ſaith: there is none good but God, and that we can do nothyng that is good without hym, nor no man can come to the father but by hym. He cõmaundeth vs all to ſaye, that we be vnprofitable ſeruauntes, when we haue don all that we can do. He preferreth the penitent Publicane, before the proude, holye, & glorious Phariſey. He calleth him ſelfe a Phiſition, but not to them that be whole, but to them that be ſicke, & haue nede of his ſalue.

Pſalm.li.

Pſa. cxiii.

Pſalm.xix

Pſalm.li.

Mark.x.
Luk.xviii.
Johñ.xv.
Luk. xvii.

Luk. xviii
Math. ix.

for theyr sore. He teacheth vs in our prayers, to reknowledge our selues sinners, and to aske ryghteousnes and delyueraunce frō all euyls, at our heauenly fathers hande. He declareth that the sinnes of our owne heartes do defyle our owne selues. He
Math. xii. teacheth that an euyl worde or thought deserueth condempnation, affirmyng that we shall geue an
Math. xv. accoumpte for euery ydle worde. He saith, he came not to saue, but the shepe that were vtterly lost and cast away. Therfore fewe of the proude, iust, learned, wyse, perfect, and holy Phariseys were saued by hym, because they iustified them selues by their counterfaict holynesse before men. Wherfore (good people) let vs beware of suche hypocrysye, vayneglory, and iustyfying of our selues.

¶ The seconde part of the Sermon of the miserie of man.

FOrasmuche as the true knowledge of our selues, is very necessary to come to the ryght knowledge of God: ye haue hearde in the last readyng, howe humbly all godly mē always haue thought of them selues: and so to thinke and iudge of them selues, are taught of God theyr creatour by his holye worde. For of our selues we be crabtrees that can bryng foorth no apples. We be of our selues of such earth, as can bring forth but weedes, nettles, brambles, bryers, cockle, and darnel. Our fruites be declared in the .v. Chapter to the Galathians.
Galath. v. We haue neyther faith, charitie, hope, pacience, chastitie, nor anye thynge els that good is, but of god,

god, and therfore these vertues be called there, the fruites of the holy ghost, & not the fruites of man. Let vs therfore acknowledge our selues before god (as we be in deede) myserable and wretched synners. And let vs earnestly repent, and humble our selues heartely, and crye to God for mercye. Let vs all confesse with mouth and hearte, that we be full of imperfections. Lette vs knowe our owne workes, of what imperfection they bee, and then we shall not stande foolyshely and arrogantlye in our owne conceiptes, nor chalenge any part of iustification by our merites or workes. For truelye, there be imperfections in our best workes: we do not loue god so muche as we are bound to do, with all our heart, mynde, and power, we do not feare god so much as we ought to do, we do not pray to god but with great and many imperfections. We geue, forgeue, beleue, liue, and hope vnperfectlye, we speake, thynke, and do vnperfectely: we fyght agaynst the deuyll, the worlde, and the flesshe vnperfectlye. Let vs therfore not be ashamed to confesse playnely our state of imperfection: yea, lette vs not be ashamed to confesse imperfectiō, euen in all our owne best workes. Let none of vs be ashamed to saye with holye Saint Peter: I am a sinfull man. Let vs all saye with the holye Prophete Dauyd: we haue synned with our fathers, wee haue done amysse, and dealte wickedly. Let vs all make open confession with the Prodigall sonne to our father, and saye with hym, we haue synned agaynste heauen and before thee (O father) we are not worthye to be called thy sonnes. Lette vs all saye with holy Baruch: O Lorde our God, to vs

Luke. vi.
psal. cvi.
Luke. xv.
Baruch. ii

is

is worthely ascribed shame and confusion, and to thee, ryghteousnes: we haue sinned, we haue doen wickedly, we haue behaued our selues vngodly in all thy ryghteousnes. Let vs all say with the holy
Daniel.ix. Prophet Danyel: O lorde, righteousnes belongeth to thee, vnto vs belongeth confusion. we haue sinned, we haue ben naughtye, we haue offended, we haue fled from thee, we haue gone backe from all thy preceptes and iudgmentes. So we learne of al good men in holy scripture to humble our selues: and to exalt, extol, prayse, magnyfy, & glorify god.

Thus we haue hearde howe euyll we be of our selues: howe, of our selues, and by our selues we haue no goodnesse, help, nor saluacion: but contrarywyse, sinne, dampnation, and death euerlasting: which, yf we depely waygh and consider, we shall
ii. Cor. iii. the better vnderstand the great mercy of God, and howe our saluacion commeth onely by Christ. For in our selues (as of our selues) we fynde nothynge whereby we maye be delyuered from this miserable captiuitie, into the which we wer cast through the enuy of the deuyll, by breakyng of Gods com-
Psalm.l. maundement, in our first parent Adam. We are all become vncleane, but we all are not able to clense our selues, nor to make one another of vs
Ephe.ii. cleane. We are by nature the childrē of gods wrath but we are not able to make our selues the childrē and inheritours of Gods glory. We are shepe that
i.Pet.ii. runne astraye, but we can not of our owne power come agayne to the shepefolde, so great is our imperfection and weakenesse. In our selues therfore maye not we glorye, whiche (of our selues) are nothyng but sinfull: Neither we may reioyce in any

workes

worckes that we do, whiche all be so vnperfect and vnpure, that they are not able to stande before the righteous iudgement seat of God, as the holy prophet Dauid saith: Enter not into iudgement with thy seruaunt (O lord) for no man that lyueth shalbe found righteous in thy sight. To God therefore must we flee, or els shall we neuer finde peace, rest, and quietnes of conscience in our heartes. For he is the father of mercies, and god of al consolation. He is the lord with whō is plenteous redemption. He is the God which of his own mercy saueth vs, and setteth out his charitie and exceading loue towardes vs, in that of his owne voluntarye goodnes, when we were perysshed, he saued vs, & prouyded an euerlastinge kingdome for vs. And all these heauenly treasures, are geuen vs, not for our own deserts, merites, or good dedes (which of our selues we haue none) but of his mere mercy freely. And for whose sake? Truly for Jesus Christes sake, that pure and vndefiled lambe of god. He is that dearely beloued sonne, for whose sake god is fully pacified, satisfied, & set at one with man. He is ỹ lambe of god, which taketh awai the sinnes of the world: of whom onely it may be truly spoken, that he did al thinges well, and in his mouth was founde no craft nor subtiltie. None but he alone may say: the Prince of the worlde came, and in me he hath nothinge. And he alone may saye also: whiche of you shal reproue me of any fault? He is that high and euerlasting Priest, which hath offred himselfe ons for all, vpon the aulter of the crosse, and with that one oblation, hath made perfect for euermore, thē that are sanctified. He is the alone mediatour be-

Psa. cxliii.

ii. Cor. i

Psal. cxxx

John. i.
i. Pet. ii.

John. i.

John. viii
Hebr. viii

i. John. ii.

twene

twene God and man, whiche payde our raunsome to God, with his owne bloud, and with that hath he clensed vs all from synne. He is the Phisition which healeth al our diseases. He is that sauioure which saueth his people from all theyr sinnes. To be shorte, he is that flowinge and moste plenteous fountayne, of whose fulnesse all we haue receiued. For in him alone, are all the treasures of the wysedome and knowledge of God hidden. And in hym, and by him, haue we from God the father all good thinges pertayninge eyther to the bodye or to the soule. O howe muche are we bounde to this oure heauenly father, for his great mercyes, whiche he hath so plenteously declared vnto vs, in Christ Iesu our Lorde and sauiour? What thankes worthy and sufficient can we geue to hym? Let vs al with one accorde, burste out with ioyfull voyces, euer prayseynge and magnifying this lorde of mercy, for his tender kindnes shewed to vs in hys dearely beloued sonne Iesus Christ our Lorde.

Hytherto haue we hearde what we are of oure selues: verely sinfull, wretched and damnable: agayne we haue hearde, howe that of oure selues, and by our selues, we are not able, eyther to think a good thought, or worke a good dede, so that we can fynde in our selues no hope of saluation, but rather whatsoeuer maketh vnto oure destruction. Agayne we haue hearde the tender kindenesse and greate mercye of God the father towardes vs, and howe beneficial he is to vs, for Christes sake, without our merites or desertes, euen of hys own mere mercy and tender goodnes. Nowe howe these exceading great mercyes of God, set abrode in Christ

Matth. 1.

Iesu

Jesu for vs, be obteyned: and howe we bee delyue-
red from the captiuitie of sinne, death, and hell, it
shall more at large (with Gods helpe) bee declared
in the nexte Sermon. In the meane season, yea
and at al times, let vs learne to knowe our selues,
our frailtie and weakenesse, without any craking
or boastynge of oure owne good dedes and merites.
Let vs also knowledge the exceadynge mercye of
GOD towardes vs, and confesse that as of oure
selues commeth all euyll and damnation, so lyke-
wyse of hym, commeth all goodnesse and saluati-
on, as God hymselfe sayeth, by the Prophet Oze: Oze. xiiii.
O Israell, thy destruction commeth of thy selfe,
but in me onely is thy helpe and coumfort. If we
thus humbly submitte oure selues in the sighte of
GOD, we may be sure, that in the tyme of hys
visitacion, he will lyft vs vp vnto the king-
dome of his dearely beloued sonne Christ
Jesu oure Lorde: to whom with
the father and the holy ghost,
be all honour and glo-
rye for euer.
Amen.

A Sermon of the saluation of mankynde, by onely Christ our Sauiour, from sinne and death euerlasting.

BEcause all men bee sinners, and offendours agaynst God, and breakers of his lawe and commaundementes, therefore can no man by his owne actes, workes, and dedes, (seme they neuer so good) bee iustified, and made ryghteous before God: but euerye man of necessitie is constrayned to seeke for an other ryghteousnes, or iustification to be receyued at Gods owne handes, that is to saye, the forgeuenes of hys sinnes and trespalles, in suche thynges as he hath offended. And this iustification or righteousnes, which we so receiue by Gods mercy, and Christes merytes, embraced by fayth, is taken, accepted, and allowed of GOD, for our perfect and full iustification. For the more full vnderstanding hereof, it is our partes and duetie, euer to remember the greate mercy of GOD, howe that (all the worlde beynge wrapped in synne, by breakynge of the lawe) GOD sent hys onely sonne our Sauioure Christ, into this world, to fulfyll the lawe for vs: and by shedinge of his moste precious bloud, to make a sacrifice and satisfaction, or (as it maye be called) amendes to his father for our synnes, to asswage hys wrath and indignation conceyued agaynst vs for the same. In so muche that infantes beynge baptised, and dyinge in their infantie, are by this sacrifie washed from their sinnes, brought to Gods fauour, and made his chyldren, and inheritours of hys kyngdome of heauen. And they whiche in acte or dede do synne after theyr baptisme

The efficacie of Christes Passion & oblation.

tisme, when they tourne againe to God vnfayned-ly, they are lykewyse washed by this sacrifice from theyr sinnes, in suche sorte, that there remayneth not any spot of synne, that shalbe imputed to their damnation. Thys is that iustification or ryghteousnes, which Saint Paule speaketh of, when he saieth: no man is iustified by the woorkes of the lawe, but freely by fayth in Jesus Chryste. And a- Gala. ii.
gayne is sayth, we beleue in Jesu Chryste, that we be iustified freely by the faith of Christ, and not by the worckes of the law, because that no man shalbe iustified by the worckes of the lawe. And although this iustification be free vnto vs, yet it commeth not so freely vnto vs, that there is no raunsome payde therefore at all. But here may mans reason Obiection
bee astounied, reasonynge after thys fashyon. If a raunsome be payde for our redemption, then is it not geuen vs freely: For a prysoner that payeth hys raunsome, is not let goe freely, for yf he goe freely, then he goeth without raunsome: for what is it els to go freely, then to be set at libertie without payment of raunsome. Thys reason is satisfi- An answere.
ed by the great wysdome of God, in this mistery of our redemption, who hath so tempered his iustice and mercy together, that he would neyther by his iustice condemne vs vnto the euerlastynge captiuitie of the deuil and hys pryson of hel remediesse for euer without mercy, nor by his mercy delyuer vs clearely, without iustice, or payment of a iuste raunsome, but with hys endlesse mercy he ioyned hys mooste vpryght and equall iustice. Hys greate mercy he shewed vnto vs, in delyuerynge vs from our former captiuitie, without requyrynge of any

raun-

raunsome to be payde, or amendes to bee made vpon our partes. which thing, by vs had ben impossible to be done. And where as it lay not in vs, that to do, he prouided a raunsome for vs, that was. the most precious body and bloud of his owne moste deare and best beloued sonne Jesu Christ, who (besides this raunsome) fulfylled the lawe for vs perfectly. And so the iustice of God and his mercy did embrace together, & fulfilled the mistery of our redemption. And of this iustice & mercy of God knit together, speaketh S. Paule, in the. iii. Chap. to the Romaines: al haue offended & haue nede of the glory of god, but are iustified freely by his grace by redēption, which is in Jesu Christ, whō God hath set forth to vs, for a reconciler & peace maker, thorowe faith in his bloud. to shew his ryghteousnes.

Rom. iii.

And in the. x. Chap. Christ is the ende of the lawe, vnto righteousnes, to euerye man that beleueth.

Rom. x.

And in the. viii. Chap. that which was impossible by the lawe, in asmuche as it was weake by the flesche, God sending his owne sonne, in the similitude of sinfull flesche, by sinne damned sinne in the flesche, that the righteousnes of the lawe might bee fulfilled in vs, which walke not after the flesh. but after the spirite.

Rom. viii.

Thre thynges muste go together in our iustification.

In these forsaid places, the Apostle toucheth specially thre thinges, whiche must go together in our iustification. Vpon gods part, his great mercy & grace, vpō Christes part, iustice: that is, the satisfaction of gods iustice, or the price of our redemption, by the offering of his body and shedding of his bloud, with fulfilling of the lawe perfectly & throughly: & vpon our part true & liue-ly faith in the merites of Jesu Christ, which yet is

not

not ours, but by gods wozkinge in vs. So that in our iustification, is not only Gods mercy & grace, but also his iustice, whiche the Apostle calleth the iustice of God, & it consisteth in payinge our raunsome, and fulfylling of the law, and so the grace of God doth not shut out the iustice of god in our iustificatiō, but only shutteth out the iustice of man, that is to say, ỹ iustice of our wozkes, as to be merites of deseruing our iustification. And therfoze S. Paule declareth here nothing vpon the behalfe of man, concerninge his iustification, but onely a true & liuely faith, which neuertheles is the gift of god, & not mans only wozke without god. And yet that faith doth not shut out repentaūce, hope, loue, dread, & the feare of god, to be ioyned with faith, in euery man that is iustified: but it shutteth thē out frō the office of iustifying. So that although they be al present together in him ỹ is iustified, yet thei iustifie not altogether. Noz ỹ faith also doth not shut out the iustice of our good wozkes, necessarily to be done afterward of duetie towardes god, (foz we are most bounden to serue God, in doyng good dedes, cōmaunded by him in his holy scripture, all the dayes of our life:) But it excludeth thē so, that we may not do thē to this entent, to be made good by doing of them. Foz all the good wozkes that we can do be vnperfect, & therfoze not able to deserue our iustification, but oure iustification doth come freely by ỹ mere mercy of god, & of so great and free merci, ỹ wheras al the wozld was not able of their selues to pay any part towardes their raunsom, it pleased our heauely father, of his infinite merci wt out any our desert oz deseruinge, to prepare foz vs

How it is to bee vnderstande that faith iustificth without wozkes.

the

the moste precious iewelles of Christes bodye and bloud, wherby our raunsome might be fully paid, the law fulfilled, and his iustice fully satisfied. So that Christ is nowe the ryghteousnes of all them that truely do beleue in hym. He for them payde their raunsome by his death. He for them fulfilled the lawe in his lyfe. So that nowe, in him, and by him, euery true Christian man may be called a fulfiller of the lawe, forasmuch as that, whiche their infirmitie lacketh, Christes iustice hath supplied.

¶ The seconde part of the Sermon of Saluation.

WE haue heade of whom all men ought to seeke their iustification and ryghteousnes, and howe also this ryghteousnes cōmeth vnto men by Christes death and merites. Ye hearde also howe that thre thinges are required to the obtaynyng of our ryghteousnesse: that is, Gods mercy, Christes Iustyce, and a true and a liuely fayth, oute of the whiche fayth springeth good workes. Also before was declared at large, that no man can be iustified by hys owne good woorkes, that no man fulfilleth the lawe, accordinge to the full requeste of the lawe. And sainct Paule in his Epistle to the Galathians proueth the same, sayinge thus: If there had ben any lawe geuen, whiche could haue iustified, verely, ryghteousnesse shoulde haue bene by the lawe. And agayne he sayth: yf ryghteousnes be by the lawe, then Christe dyed in vayne. And agayne he saith: you that are iustified by the lawe, Gala.iii.

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are fallen away from grace. And furthermore, he wryteth to the Ephesians on this wyse: by grace are ye saued through faith, and that not of your selues, for it is the gyft of God, and not of workes, lest any man should glory. And to be short, the sum of all Paules disputacion, is this: that yf Justyce come of workes, then it commeth not of grace: and if it come of grace, then it commeth not of workes. And to this end tendeth all the Prophetes, as S. Peter saith in the tenth of the Actes. Of Christ, al the Prophetes (saith saint Peter) do witnesse, that through his name all they that beleue in hym, shal receiue the remissiō of sinnes. And after this wise, to be iustyfyed onely by this true and lyuely fayth in Christ, speaketh all the olde and auncient auc-thours both Grekes & Latines. Of whom I wyll specially rehearse three: Hyllarie, Basill, and Ambrose. S. Hyllarie saith these wordes playnely in the .ix. Canon vpon Mathew: Faith only iustyfyeth. And Saint Basill a greke aucthour, wryteth thus. This is a perfecte and a whole reioysyng in God, when a man auaunceth not him selfe for his owne righteousnesse, but knowledgeth hym selfe to lacke true Justice and ryghteousnesse, and to be iustyfyed by the onely fayth in Christe. And Paule (saith he) doeth glory in the contempte of his own righteousnesse, and that he loketh for the ryghteousnesse of God, by fayth.

Ephe. ii.

Actes. x.

Faith only iustyfyeth, is the doctrine of olde doctours.

Philip. iii.

These be the very wordes of saint Basill. And Sainte Ambrose a Latine aucthour sayth these woordes. This is the ordinaunce of GOD, that he which beleue in Christe, shoulde be saued without woorkes, by fayth onely, freely receiuing remission

of his synnes. Consyder diligently these wordes: without workes, by fayth onely, freely we receiue remission of our synnes. What can bee spoken more playnely, then to say: that freelye, without workes, by fayth onely, we obtayne remission of our synnes. These and other lyke sentences, that we be iustyfyed by fayth onely, freelye, and without workes, we doo reade oft tymes in the moste beste and auncient wryters. As beside Hyllarye, Basill, and saint Ambrose, before rehearsed: wee reade the same in Origene, Sainct Chrisostome, Saint Cipriane, Saint Augustine, Prosper, Decomenius, Phocius, Bernardus, Anselme, and many other auctours, Greke and Latin. Neuertheless, this sentence: that we be iustified by faith only, is not so meant of them, that the sayde iustyfying faith is alone in manne, without true repentaunce, hope, charitie, dread, and the feare of god, at anye tyme and season. Nor when they saye, that we be iustyfyed freelye, they meane not that we shoulde or myght afterwarde be ydle, and that nothyng shoulde be requyred on our partes afterwarde: Neyther they meane not so to be iustyfyed without our good workes, that we shoulde do no good workes at all, lyke as shalbe more expressed at large hereafter.

Fayth alone, how it is to be vnderstād

But this saying, that we be iustified by faith only freely, and without workes, is spoken for to take away clerely all merite of our workes, as beynge vnable to deserue our iustification at Gods handes, and thereby most playnly to expresse the wekenesse of man, and the goodnesse of God, the greate infirmitie of our selues, and the might and power

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of god, the imperfectnes of our owne workes, and the most aboundaunt grace of our sauiour Christ. And therfore wholly to ascribe the merite and deseruing of our iustification, vnto Christ onely, and his moste precious bloud shedinge. This sayth the holy scripture teacheth: this is the stronge rocke & foundation of Christian religion, this doctrine all olde and auncient auctours of Christes church do approue, this doctrine auaunceth and setteth forth the true glorye of Christe, and beateth downe the vayne glorye of man: this, whosoeuer denyeth, is not to be coumpted for a Christian man, not for a setter forth of Christes glory, but for an aduersary to Christe and his Gospell, and for a setter forth of mens vayne glory. And although this doctrine be neuer so true, (as it is moste true in dede) that we bee iustified freely, without al meryte of our owne good woorkes (as S. Paule doeth expresse it) and freely, by thys lyuely and perfect fayth in Christe onely (as thauncient auctheours vse to speake it:) yet this true doctrine muste bee also truely vnderstand, and most playnely declared, lest carnall men shoulde take vniustly occasion thereby to lyue carnally after the appitite and will of the worlde, the flesshe, and the deuill. And because no man shoulde erre, by mistaking of this doctrine, I shal plainely and shortly so declare the ryght vnderstandinge of the same, that no man shall iustly thynke, that he may therby take any occasion of carnal libertie, to folowe the desyres of the flesshe, or that therby, any kynde of synne shalbe committed, or anye vngodly liuing the more vsed.

The profite of the doctrine of faith only iustifieth.

What thei be that impugne the doctrine of faith only iustifieth.

A declaracio of this doctrine: fayth without woorkes iustifieth.

Fyrst you shall vnderstande, that in our iustifi-

cation by Chriſte, it is not all one thing, the office of God vnto man, and the office of man vnto God. Iuſtification is not the office of man, but of God: for man can not, making himſelf righteous by his owne woorkes, neyther in part, nor in the whole, for that were the greateſt arrogancie and preſumption of man, that Antichryſt coulde ſet vp againſt GOD, to affirme that a man myghte by his owne woorkes, take awaye and pourge his owne ſinnes, and ſo iuſtifie himſelfe. But in iuſtification is the office of God onely, and is not a thinge, which we render vnto hym, but whiche we receiue of hym, not whiche we geue to him, but which we take of him, by his free mercy, and by the onely merites of his moſt derely beloued ſonne, our onely redemer, Sauiour and iuſtifier, Ieſus Chriſte. So that the true vnderſtanding of this doctrine: we be iuſtified freely by faith without woorkes, or that we be iuſtified by faith in Chriſt only, is not, that this our owne acte, to beleue in Chryſt, or this our faith in Chriſte whiche is within vs, doeth iuſtifie vs, and deſerue our iuſtification vnto vs (for that were to coumpte our ſelues to bee iuſtified by ſome act or vertue that is within our ſelues:) but the true vnderſtanding and meaning therof, is, that although we heare Gods woorde and beleue it, although we haue faith, hope, charitie, repentaunce, dread, and feare of GOD within vs, and do neuer ſo manye good woorkes thereunto: yet we muſt renounce the merite of all our ſayde vertues, of faith, hope, charitie, and all oure other vertues and good dedes, whiche we eyther haue done, ſhall doe, or can do, as thinges that be farre to weake and inſufficient

Iuſtification is the office of God only.

and

and vnperfect, to deserue remission of our synnes, and our iustification, and therfore we muste truste only in Gods mercy, and that sacrifice which our hygh priest, and sauiour Christ Jesus the sonne of God, ones offered for vs vpon the crosse, to obtaine thereby Gods grace, and remission, aswell of oure original sinne in Baptisme, as of all actual sinne committed by vs after our Baptisme, if we truely repent and tourne vnfaynedly to hym againe. So that as sainct Johan Baptist although he were neuer so vertuous and godly a man, yet in this matter of forgeuinge of sinne, he did put the people fro hym, and appoynted theym vnto Christe, sayinge thus vnto theim: Beholde, yonder is the Lambe of God, which taketh away the sinnes of the worlde: Euē so, as great and as godly a vertue as the liuely faith is, yet it putteth vs from it selfe, and remitteth or appointeth vs vnto Christ, for to haue onely by him remission of our sinnes, or iustification. So that our faith in Christe (as it were) sayeth vnto vs thus: it is not I that take awaye your sinnes, but it is Christ only, and to him onely, I sende you for that purpose, forsakinge therein all your good vertues, wordes, thoughtes, and workes, and onely putting your trust in Christ. John.i.

¶ The thirde part of the Sermon of Saluation.

IT hath bene manyfestly declared vnto you, that no man can fulfill the law of God, and therfore by the lawe all men are condemned, wherupon it folowed necessarylye, that some other thynge should be required for our saluatiō, than the lawe: and that is, a true and a liuely fayth in Chryste, bringynge forth good workes, and a lyfe accordinge to Gods commaundementes. And also you heard the auncient auctheurs myndes of this sayinge: fayth in Chryst onely iustifieth man, so painly declared, that you se, that the very true meaning of this proposicion or sayinge: we bee iustified by faith in Chryst onely, (according to the meaning of the olde auncient auctours) is thys, we put oure faith in Chryst, that we be iustified by him onely, that we bee iustified by Gods free mercy, and the merites of our sauiour Chryst only, and by no vertue or good worke of oure owne, that is in vs, or that we can be able to haue, or to do, for to deserue the same: Chryste himselfe onely beynge the cause meritorious therof.

Here you perceaue many wordes to bee vsed, to auoyde contention in wordes with them that delyght to braule about woordes, and also to shewe the true meaning, to auoyde euil takinge and misvnderstandinge, and yet peraduenture al will not serue with them, that be contencious: but contenders wyll euer forge matter of contention, euen when they haue none occasion therto. Notwithstandyng,

ſtanding, ſuch be the leſſe to be paſſed vpon, ſo that the reſt may profite, whiche wyll be more deſyrous to know the trueth, then (whē it is plaine enough) to contende about it, and with contencious and captious cauillations, to obſcure and darken it.

Trueth it is, that our owne woorkes do not iuſtyfye vs, to ſpeake properlye of oure iuſtification: (that is to saye) our woorkes do not merite or deſerue remiſſion of our ſynnes, and make vs of vniuſte, iuſte before God: but God of his mere mercye, through the onelye merites and deſeruynges of his ſonne Jeſus Chriſt, doeth iuſtifie vs. Neuertheleſſe, becauſe fayth doth directelye ſende vs to Chryſte for remyſſyon of oure ſynnes, and that by fayth geuen vs of god, we embrace the promyſe of gods mercye, and of the remiſſion of our ſynnes, (which thyng none other of our vertues or woorkes properly doeth) therfore ſcripture vſeth to saye, that fayth without woorkes doeth iuſtyfye. And forasmuche, that it is all one ſentence in effecte to saye: fayth without woorkes, and only faith doeth iuſtifie vs: therfore the old auncient fathers of the Churche, from tyme to tyme, haue vttered our iuſtification with this ſpeache. Only faith iuſtifieth vs: meaning none other thyng, then ſaint Paule meante, when he sayde: Fayth without woorkes iuſtifieth vs. And becauſe all this is brought to paſſe, through the only merites and deſeruinges of our Sauiour Chryſte, and not through oure merites, or through the merite of any vertue that we haue within vs, or of anye woorke that commeth frō vs: Therfore, in that reſpect of merite and deſeruyng, we forſake (as it were) altogether again,

fayth

faith, workes, and al other vertues. For our owne imperfection is so great, through the corruption of originall sinne, that al is imperfect that is within vs: fayth, charitie, hope, dread, thoughtes, wordes, and workes, and therefore not apte to merite and deserue any part of our iustification for vs. And this fourm of speaking vse we in the humblyng of our selues to God, and to geue all the glory to our sauiour Christ, which is best worthy to haue it.

Here you haue heard the office of God in our iustification, and how we receiue it of hym freely, by his mercy, without our desertes, through true and lyuely fayth. Nowe you shall heare the office and duetie of a Christyan man vnto G O D, what we ought on our parte to render vnto god agayne, for his great mercy and goodnesse. Our office is, not to passe the tyme of this present lyfe vnfruitfullye and idelly, after that we are baptysed or iustyfyed, not caryng howe fewe good workes we do, to the glorye of god, and profyte of our neyghbours: much lesse is it our office, after that wee bee once made Christes members, to lyue contrarye to the same, makyng our selues members of the Deuyll, walkyng after his intisementes, & after the suggestions of the woorlde and the flesshe, whereby we know we that we do serue the worlde and the deuyll, and not god. For that faith which bryngeth foorth (without repentaunce) eyther euyll workes, or no good workes, is not a right, pure and liuely faith, but a dead, deuilysh, counterfait, and fayned faith, as saint Paule and saint James call it. For euen the deuylles knowe and beleue that Christe was borne of a virgin, that he fasted foortye dayes and

foortye

They that preache faith only iustifieth do not tech carnal lybertie, or that wee shoulde do no good workes.

The deuyls haue faith, but not the true faith.

fortye nyghtes, without meate and drynke, that he wrought al kynde of myracles, declaryng himselfe very God: They beleue also, that Christ for our sakes suffered moste paynefull death, to redeme vs from euerlastynge death, and that he rose agayne from death the thirde day: they beleue that he ascended into heauen, & that he sitteth on the ryght hand of the father, & at the last ende of this world, shal come again and iudge both the quick and the dead. These articles of our fayth, the deuylles beleue, and so they beleue all thynges that be wrytten in the new and olde Testament to be true: and yet for al this fayth, they be but deuils, remaining styll in theyr damnable estate, lackynge the verye true Christian fayth. For the ryght and true Christian fayth is, not onely to beleue that holy scripture, & al the forsaid articles of our faith are true, but also to haue a sure trust and cõfidence in gods mercifull promyses, to be saued from euerlastinge damnation by Christ: wherof doth folow a louing hert, to obey his commaundements. And this true Christian fayth neyther any deuyll hath, nor yet any man, which in the outwarde profession of his mouth, and in his outward receiuing of the sacramentes, in cumming to the church, and in al other outwarde appearaunces, semeth to be a Christian man, and yet in his liuinge and dedes, sheweth the contrarye. For howe can a man haue thys true fayth, thys sure trust and confidence in God, that by the merites of Christ hys sinnes bee forgeuen, and he reconcyled to the fauour of God, and to bee partaker of the kyngdome of heauen by Christe, when he lyueth vngodly, and denieth Christ in his

What is the true & iustifying fayth.

Thei that continue in euill liuing haue not true fayth.

dedes? Surely, no suche vngodly manne can haue this faith & trust in God. For as they know Christ to be the onely sauioure of the worlde: so thei know also, that wicked men shall not enioy the kingdom
psalm. v. of God. They know, that god hateth vnrighteousnes, that he wyll destroy all those that speake vntruely, that those that haue done good woorkes (whiche cannot bee done without a liuely faith in Christe) shall come foorth into the resurrection of lyfe, and those that haue done euyl, shal come vnto resurrection of iudgement: very wel they know also, that to them that be contencious, and to them that wil not be obedient vnto the trueth, but wyll obey vnrygh teousnes, shall come indignation, wrath, and affliction. &c. Therfore to conclude, cõsidering the infinite benefites of God, shewed and geuen vnto vs, mercyfully without oure desertes; who hath not onely created vs of nothynge, and from a peece of vile claye, of hys infinite goodnes hath exalted vs (as touchinge our soule) vnto hys owne similitude and likenes: but also, wheras we were condemned to hel and death euerlasting, hath geuen his owne natural sonne, being god eternal, immortall, and equal vnto himselfe in power and glory, to be incarnated, and to take our mortal nature vpon hym, with the infirmities of the same, and in the same nature, to suffer moofte shamefull and paynefull death for our offences, to thintent to iustifie vs, and to restore vs to life euerlastinge: so making vs also his dere beloued children, brethren vnto his onely sonne our sauiour Christe, and inheritours for euer with him, of his eternall kyngdome of heauen.

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These great and merycfull benefites of God) yf thei be wel considered) do neither minister vnto vs occasion to be ydle, and to liue without doyng any good woorkes, neither yet kyndreth vs by any meanes, to do euil thinges: but contrarywise, yf we be not desperate personnes, and oure heartes harder then stones, they moue vs to render our selues vnto GOD wholy with all our will, heartes, might and power, to serue him in al good dedes, obeying hys commaundementes duryng our lyues, to seke in al thinges his glory and honoure, not our sensuall pleasures and vayneglory, euermore dreading willingly to offende suche a mercifull God and louyng redemer, in worde, thought, or dede. And the sayd benefites of God depely considered, moue vs, for his sake also, to bee euer readye to geue our selues to oure neyghbours, and asmuche as lyeth in vs, to studye with all oure endeuour, to do good to euery man. These be the fruites of the true fayth, to doe good (asmuche as lieth in vs) to euery man.

And aboue all thinges, and in all thynges, to auaunce the glory of GOD, of whom onely we haue our sanctification, iustification, saluation, and redemption.

To whom bee euer glory, prayse, and honour, world without ende. Amen.

¶ A short declaration of the true lyuely and Christian fayth.

Fayth. The fyrst comminge vnto GOD, (good Christian people) is through fayth: whereby, (as it is declared in the laste Sermon) we bee iustified before God. And lest any man shoulde bee deceyued for lacke of ryght vnderstandynge thereof, it is diligently to bee noted, that fayth is taken in the scripture. two maner of wayes. There is one faith. A dead fayth. whiche in scrypture is called a dead fayth, whiche bryngeth forth no good workes, but is ydle, barrayne, and vnfruitfull. And this faith, by the holy James. ii Apostle S. James, is compared to the fayth of deuilles, which beleue GOD to be true and iust, and tremble for feare, yet they do nothynge well, but Titus. i. all euyll. And suche a maner of fayth haue the wicked and naughtie Christian people, which confesse GOD (as. S. Paule sayeth) in their mouth, but denie hym in theyr deedes, beynge abhominable, and without the ryght fayth, and to all good workes reprouable. And thys fayth is a perswasion and beliefe in mannes heart: whereby he knoweth that there is a GOD, and agreeth vnto all trueth of Gods mooste holy woorde, conteyned in holy Scripture. So that it consisteth onely in beleuinge in the worde of GOD, that it is true. And thys is not properly called fayth: But as he that readeth Ceasars Commentaryes, beleuynge the same to be true, hath thereby a knowledge of Ceasars lyfe, and notable actes, because he beleueth the History of Ceasar: yet it is not properly sayed that he beleueth in Ceasar, of whom he loketh for

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no helpe, nor benefite. Euen so, he that beleueth that all that is spoken of GOD in the Byble, is true, and yet lyueth so vngodlye that he cannot looke to enioye the promyses and benefites of god, although it may bee sayde, that suche a man hath a fayth and beliefe to the woordes of GOD: yet it is not properly sayde, that he beleueth in GOD, or hath such a fayth and trust in God, whereby he may surely loke for grace, mercy & euerlasting lyfe at Gods hand, but rather for indignacion and punishment, accordyng to the merytes of hys wycked lyfe. For as it is wrytten in a booke, entituled to be of Didimus Alexandrinus: for asmuch as faith without workes is dead, it is not nowe fayth, as a dead man is not a man. Thys dead fayth therfore is not the sure and substancyall fayth, whiche saueth synners. Another fayth there is in scripture, whiche is not (as the forsayde faith) ydle, vnfruitful, and dead, but worketh by charitie (as S. Paul declareth) Gala. v. Which, as the other vaine faith is called a dead fayth, so may this be called a quick or liuely fayth. And this is not onely the common beliefe of the Articles of our fayth, but it is also a sure trust and confidence of the mercy of GOD, through oure Lorde Iesus Christe, and a stedfaste hope of all good thynges to bee receyued at Gods hande: and that although we, through infirmitie, or temptacion of our ghostly enemie, do fall from hym by sinne, yet yf we returne againe vnto him by true repentaunce, that he will forgeue and forget our offences, for his sonnes sake our Sauiour Iesus Christ, and will make vs inheritours with hym, of his euerlastinge kyngdome, and that in the

A liuely fayth.

Gala. v.

the meane tyme, vntyll that kyngdome come, he wyll be our protectour and defendour in al perils and daungers, whatsoeuer do chaunce, and that, though sometyme he doth sende vs sharpe aduersitie, yet that euermore he wylbe a louinge father vnto vs, correcting vs for our sinne, but not withdrawynge hys mercy finally from vs, yf we truste in him, and commit our selues wholy vnto hym, hange onely vppon hym, and call vppon hym, ready to obey and serue hym. Thys is the true, lyuely, and vnfayned Christian fayth, and is not in the mouth and outward profession onely: but it lyueth, and stirreth inwardlye in the heart. And this fayth is not without hope and truste in God, nor without the loue of GOD and of our neyghbours, nor without the feare of God, nor without the desyre to heare Gods worde, and to folowe the same in eschewynge euyll, and doynge gladly all good workes.

Hebre. 11. Thys fayth, (as S. Paule describeth it) is the sure ground & foundation of the benefites whiche we ought to loke for and trust to receyue of God, a certificat and sure loking for them, although they yet sensibly appeare not vnto vs. And after he saieth: he that commeth to god, must beleue both that he is, and that he is a merciful rewarder of wel doers. And nothing commendeth good men vnto god so much, as this assured faith and trust in him. Of this fayth three thinges are specially to bee noted.

The thynges are to be noted of faith. Fyrst, that this fayth doeth not lye dead in the heart, but is lyuely and fruitfull in bringing forth good workes.

Seconde, that without it, can no good workes bee

be done, that shalbe acceptable & pleasaunt to god.

Thyrde, what maner of good worhes they bee, that this faith doth bryng forth.

For the first, as the light cannot be hid, but will shew forth it selfe, at one place or other: So a true fayth cannot be kept secrete, but when occasion is offered, it wyl breake out, and shew it selfe by good worhes. And as the lyuynge bodye of man euer exerciseth suche thinges as belongeth to a naturall and liuing body, for nourishement & preseruation of the same, as it hath nede, opportunitie & occasion: euen so the soule, that hath a liuely faith in it, wil be doing alway some good worhe, which shall declare that it is liuing, and will not be vnoccupied. Therfore, when men heare in the scriptures, so high commendacions of fayth, that it maketh vs to please god, to liue with god, & to be the chyldren of god: if then they phantasy, that they be set at liberty from doing al good worhes, and may liue as they lust, they trifle with God, and deceyue themselues. And it is a manyfest token that they be far from hauing the true and liuely fayth, & also farre from knowledge what true faith meaneth. For the very sure and liuely christian faith is, not onely to beleue all thynges of God which are conteyned in holye scripture: but also, is an earnest truste and confidence in God, that he doth regarde vs, and that he is carefull ouer vs, as the father is ouer the chylde whom he doth loue, and that he wyll be mercyfull vnto vs, for hys onely sonnes sake, and that we haue our sauioure Christ, our perpetuall aduocat & priest, in whose only merites, oblation &

Fayth is ful of good worhes.

sufferynge, we do trust that our offences be contynually washed and purged, whensoeuer we, (repenting truely) do returne to him with our whole heart, stedfastlye determinynge with oure selfes, through his grace, to obey & serue him, in kepinge his commaundementes, and neuer to turne backe againe to synne. Suche is the true fayth that the scrypture doeth so muche commende, the whiche when it seeth and considereth what god hath done for vs, is also moued through continuall assistence of the spirit of god, to serue and please him, to kepe hys fauoure, to feare his displeasure, to continue his obedient chyldren, shewynge thankefulnes againe, by obseruinge or kepinge hys commaundementes, and that freely, for true loue chiefly, and not for dread of punishment, or loue of tẽporall reward: considering how clerely, without our deseruings, we haue receiued his mercy & pardon freely.

Ibacue. ii. This true fayth wil shewe forth it selfe, and can not long be idle. For as it is written. The iust man doth lyue by hys fayth. He neyther slepeth, nor is idle, when he shoulde wake and be well occuppyed.

Iere. xvii. And god by his Prophete Jeremy saith: that he is a happy and blessed man, whiche hath fayth and confidence in God. For he is lyke a tree, set by the waterside, that spredeth hys rotes abrode toward the moysture, and feareth not heate when it commeth: his leafe wyll be grene, and wyl not cease to bring forth his fruite: Euen so, faythful men (puttynge away all feare of aduersitie) wyll shewe forth the fruite of their good workes, as occasion is offered to do them.

The

¶ The seconde parte of the Sermon of Fayth.

YE haue heard in the fyrst parte of this Sermon, that there be two kyndes of fayth: A dead and an vnfruitfull faith, and a faith liuely that worketh by charitie. The fyrste to be vnprofitable, the seconde necessary for the obtaynynge of our saluation: the whiche faith hath charitie alwayes ioyned vnto it, and is fruitfull, bryngyng foorth al good workes. Nowe as concernyng the same matter, you shal heare what foloweth. The wyse man saith: He that beleueth in God, wyl hearken vnto his commaundementes. For if we do not shew our selues faithfull in our conuersation, the faith whiche we pretende to haue, is but a fayned faith: because the true Christian faith is manifestly shewed by good lyuyng, and not by woordes onely: as S. Augustine saith. Good lyuynge can not be seperated from true faith, whiche worketh by loue. And Saint Chrisostome saith: Faith of it selfe is full of good workes, assone as a man doth beleue, he shal be garnyshed with them. Howe plentyfull this fayth is of good workes, and howe it maketh the worke of one man more acceptable to God then of another: S. Paul teacheth at large in the .xi. chapiter to the Hebrewes, saying that faith made the oblation of Abel, better then the oblation of Cain. This made Noe to buylde the arke. This made Abraham to forsake his cõtrey and all his frendes, and to go into a farre countrey, there to dwell among straungers. So dyd also Isaac and Iacob, dependyng or hanging onely of the helpe and trust that they had in God. And when they came to the

Eccl. xxxii

Libro de fide et operibus Cap. ii.

Sermo de lege et fide.

Hebr. xi.
Gene. iiii.
Gene. vi.
Eccl. xliiii
Gene. xi.

countrey, which god promised them, they woulde buyld no cities, townes, nor houses, but lyued like straungers in Tentes, that might euery day be remoued. Their trust was so much in God, that they set but litle by any worldly thing, for that god had prepared for thē better dwelling places in heauen, of his own foūdacion & building. This faith made Abraham ready at gods commaundement, to offer his owne sonne and heire Isaac, whom he loued so wel, and by whom he was promised to haue innumerable issue: emonge the whiche, one shoulde be borne, in whom all nacions should be blessed: trusting so much in god, that though he were slayne, yet that God was able by his omnipotent power, to raise him frō death, and perfourme his promise. He mistrusted not the promise of god, although vnto his reasō, euery thyng semed contrary. He beleued verely ẏ god would not forsake him in dearth & famine ẏ was in the countrey. And in all other daungers that he was brought vnto, he trusted euer that god would be his God, & his protectour & defendour, whatsoeuer he saw to the cōtrary. This faith wrought so in the hart of Moyses, that he refused to be taken for kynge Pharao his doughters sonne, & to haue great inheritaūce in Egipt: thinkyng it better with the people of god to haue affliction & sorow, then with naughty men, in sinne to liue pleasauntly for a tyme. By faith, he cared not for the thretning of king Pharao, for his trust was so in God, that he passed not of the felicitie of this world, but loked for the reward to come in heauen, settyng his heart vpon the inuisible god, as yf he had sene him euer present before his eyes. By faith

Gene. xii. Eccle. xliii

Exod. ii.

the

the children of Israell passed through the red sea. Exo. xiiii.
By faith the walles of Hierico fel downe without Iosue. vi.
stroke, and many other wonderfull miracles haue ben wrought. In all good men that heretofore haue bene, fayth hath brought forth theyr good workes, and obteyned the promises of God.

Faith hath stopped the Lions mouthes: fayth Daniel. vi
hath quenched the force of fyre: fayth hath escaped Daniel. iii
the swordes edges: fayth hath geuen weake men strength, victory in battayle, ouerthrowen the armies of infidels, rayled the dead to lyfe: fayth hath made good men to take aduersitie in good parte, some haue ben mocked and whypped, bounde and cast in pryson, some haue loste all their goodes and liued in great pouertie. Some haue wandered in mountaines, hilles, and wildernes, some haue ben racked, some slaine, some stoned, some sawen, some rent in pieces, some headed, some drente without mercy, and woulde not bee deliuered, because they loked to ryse againe to a better state.

All these fathers, martyrs, and other holy men, (whom S. Paule spake of) had their fayth surely fixed in god, when al the world was against them. They did not only knowe God to be the Lord, maker and gouernour of al men in the world, but also they had a spectall cõfidence and trust, that he was and would be their god, their comforter, aider, helper, mainteiner, & defendour. This is the christian faith, whiche these holy men had, & we also ought to haue. And although thei were not named Christian men, yet was it a Christian faith ỹ they had, for they loked for all benefytes of God the father, through the merites of his sõne Jesu Christ. as we

nowe do. This difference is betwene them and vs: for they loked when Christ should come, and we be in the tyme when he is come. Therefore saieth S. Augustin: the tyme is altered and chaunged, but not the fayth. For we haue both one fayth in one Christ. The same holy ghost also that we haue, had they, saieth S. Paule. For as the holy ghost doeth teach vs to trust in god, & to call vpon hym as our father: so did he teach them to say, (as it is writtē:) Thou lord, art our father and redemer, & thy name is without beginning, and euerlasting. God gaue them then grace to be hys chyldren, as he doth vs nowe. But now by the comming of our Sauioure Christe, we haue receyued more aboundantlye the spirite of god in our heartes, wherby we may conceiue a greater faith and surer trust, then many of them had. But in effecte they and we be al one: we haue the same faith that they had in god, and they the same that we haue. And S. Paule so much extolleth their faith, because we shuld no lesse, but rather more, geue our selfes wholy vnto Christ, both in profession & liuyng nowe when Christ is come, then the old fathers did before his cōming: And by al the declaratiō of S. Paul, it is euident, that the true, liuely, & Christian faith, is no dead, vaine, or vnfruitful thing, but a thing of perfect vertue, of wonderfull operacion or worknge and strength, bringing forth al good mocions and good workes. Al holy scripture agreably beareth witnes, that a true liuely faith in Christe, doth bringe forth good workes, & therefore euery man must examine & try himselfe diligently, to knowe whether he haue the same true liuely fayth in his heart vnfaynedly, or not,

In Iohn tra. xlv.

ii. Cor. iiii

Esay. xliii

not, whiche he shall knowe by the fruites thereof. Many that professed the fayth of Christe: were in this error, that they thought thei knewe god & beleued in him, when in their lyfe they declared the contrary: which error. S. John in his first Epistle confuting, writeth in this wise: hereby we are certified that we knowe God, if we obserue hys commaundementes. He that saith he knoweth God, & obserueth not his cõmaundementes, is a lier, and ỹ truth is not in him. And againe he saith, whosoeuer sinneth, doth not se god, nor know him: let no man deceiue you, welbeloued children. And moreouer he saith: hereby we knowe that we bee of the truth, & so we shal perswade our hartes before him. For if our owne hearte reproue vs, God is aboue our heartes, & knoweth al thinges. Welbeloued: yf our heartes reproue vs not, then haue we confydence in god, and shall haue of him whatsoeuer we aske, because we kepe his commaundementes and do those thinges that please him. And yet further he saieth: Euery man that beleueth that Jesus is christ, is borne of god: & we know that whatsoeuer is borne of god, doth not sinne, but the generation of God purgeth him, and the deuil doth not touch him. And finally he concludeth, and shewinge the cause whye he wrote this Epistle, saieth: for thys cause haue I thus written vnto you, that you mai knowe that ye haue euerlasting life, whiche do beleue in the sõne of god. And in his third Epistle, he confirmeth the whole matter of faith and workes in fewe wordes, saying: he that doth wel, is of god: and he that doth euil, knoweth not god. And as S. John saith: that as the liuely knowledge, & fayth

i. John. ii.

i. John. iii

i. John. iii

i. John. iii

i. John. v.

i. John. v.

iii. John. i

of god bringeth forth good workes: ſo ſaith he likewiſe of hope and charitie, that they cannot ſtande with euyll liuynge. Of hope he writeth thus: we
1. Iohn. iii know that when god ſhall appeare, we ſhalbe lyke vnto hym, for we ſhall ſee hym, euen as he is. And
1. Iohn. iii. whoſoeuer hath thys hope in hym, doeth purifie himſelfe, like as god is pure. And of charitie he ſaieth theſe wordes: he that doth kepe gods worde or commaundement, in hym is truly the perfect loue
1. Iohn. v. of god. And again he ſaith, this is the loue of God, that we ſhoulde kepe his commaundementes. And S. Iohn wrote not thys as a ſubtile ſaying deuyſed of his owne phantaſye, but as a moſte certaine and neceſſary trueth, taught vnto hym by Chryſte himſelfe: the eternal and infallible veritie, who in many places doth moſt clerely affirme, that faith, hope, and charitie, cannot conſiſt or ſtand without
Iohn. iii. good and godly workes. Of faith he ſaith: He that
1. Iohn. v. beleueth in the ſonne, hath euerlaſting life, but he that beleueth not in the ſõne, ſhal not ſe that life,
Iohn. vi. but the wrath of god remaineth vpon him. And ỹ ſame he confirmeth with a double oth, ſaying: forſoth & forſoth, I ſay vnto you, he ỹ beleueth in me, hath euerlaſting life. Now, foraſmuch as he ỹ beleueth in Chriſt, hath euerlaſting life, it muſt nedes cõſequently folow, ỹ he that hath this faith, muſte haue alſo good workes, and be ſtudious to obſerue gods cõmaundementes obediently. For to thẽ that haue euil workes, & leade their life in diſobedience & tranſgreſſion or breaking of Gods commaundementes, without repentaũce, perteineth not euerlaſtinge lyfe, but euerlaſting death, as Chriſt himſelfe ſaith: They that do wel, ſhal go into lyfe eter-
Mat. xxv. nall,

nall, but they that do euyll shall go into the euer-
lastyng fyre. And agayne he saith: I am the firste Apoc. xxi.
letter and the last, the beginnyng & the ending. To
him that is a thirste, I wyll geue of the well of the
water of lyfe freely. He that hath the victory, shall
haue all thynges, & I wyll be his god, and he shall
be my sonne: But thei that be fearefull, mistrusting
god and lackyng fayth, they that be cursed people &
murderers, and fornicatours, & sorcerers, and Ido-
laters, and all lyers, shal haue theyr portion in the
lake that burneth with fyre & brymstone, which is
the second death. And as Christ vndoubtedly affir- Charitie
meth, that true faith bryngeth forth good workes: bryngeth
so doth he say lykewyse of Charitie. Whosoeuer forth good
hath my commaũdementes and kepeth them, that workes.
is he that loueth me. And after he saith: He that John. xiiii
loueth me wyl kepe my worde, and he that loueth John. xiiii
me not, kepeth not my wordes. And as the loue of
god is tryed by good workes, so is the feare of god
also, as the wise man saith: the dreade of god put- Eccle. i.
teth away sinne. And also he saith: he that fea- Eccle. xv.
reth god wyll do good workes.

¶ The thyrde parte of the Ser-
mon of Fayth.

YOu haue heard in ỳ second part of this
sermon, that no man should thinke ỳ he
hath ỳ liuely faith which scripture com
maundeth, whẽ he liueth not obediẽtly
to gods lawes. For all good woorkes spryng out
of that faith. And also it hath ben declared vnto
you by examples, that fayth maketh men stedfast,
quiet,

quiet & pacient in al affliction. Now as cõcerning the same matter, you shal heare what foloweth. A man may sone deceaue him selfe, and thinke in his owne phantasie, that he by faith knoweth god, loueth him, feareth him, & belongeth to hym, when in very dede he doth nothyng lesse. For the tryall of all these thinges is a very godly & christian lyfe. He that sealeth his heart set to seke gods honour, and studieth to know the wyl and commaundementes of God, and to frame him selfe therunto, & leadeth not his lyfe after the desyre of his owne flesshe, to serue the deuyll by sinne: but setteth his mynde to serue god, for gods owne sake, & for his sake also to loue al his neighbours, whether thei be frendes or aduersaries, doyng good to euery man (as opportunitie serueth) & wyllyngly hurting no man: such a man may well reioyce in god, perceauynge by the trade of his lyfe, that he vnfainedly hath the right knowledge of god, a liuely fayth, a stedfast hope, a true and vnfayned loue & feare of god. But he that casteth away the yoke of gods commaundementes from his necke, & geueth him selfe to liue without true repentaūce, after his owne sensual mynd and pleasure, not regardyng to knowe gods word, and much lesse to liue accordyng therunto: such a man clerely deceiueth him self, & seeth not his own hart if he thinketh that he eyther knoweth god, loueth him, feareth him, or trusteth in hym. Some peraduenture phantasy in thē selues that thei belong to god, although they liue in sin, & so thei come to the church and shew them selues as gods dere childrē: But S. John saith plainly, if we say that we haue any company with god, & walk in darknes, we do

1. Joh. 1.

lye

lye. Other do vaynely thynke that they know and loue god, although thei passe not of the commaundementes. But S. John saith clerely: he that saith I knowe God, and kepeth not his commaundementes, he is a lyer. Some falsely perswade themselues, that they loue God, when they hate theyr neyghbours. But S. John saith manyfestly: yf any man say I loue god, & yet hateth his brother, he is a lyer. He that saith he is in the lyght, & hateth his brother, he is styll in darknes. He that loueth his brother dwelleth in the lyght, but he that hateth his brother, is in darkenesse, and walketh in darkenesse, & knoweth not whyther he goeth: for darknes hath blynded his eyes. And moreouer he saith: hereby we manifestly know ỹ childrē of god, frō the childrē of the deuyl: he ỹ doth not ryghteously is not ỹ child of god, nor he ỹ hateth his brother

1. Iohn. ii.

1. Ioh. iiii. 1. Iohn. ii.

1. Iohn. iii.

Dereiue not your selues therfore, thinking that you haue faith in God, or that you loue God, or do trust in hym, or do feare him, when you liue in sin: for then your vngodly and sinful lyfe declareth the cōtrary, what soeuer ye say or think. It perteineth to a christen man to haue this true christen faith, & to trie him self whether he hath it or no, & to know what belongeth to it, & how it doth work in hym. It is not the world that we can trust to, the world and all that is therin is but vanitie. It is god that must be our defence & protection agaynst all temptacion of wickednes & sinne, errours, superstition, Idolatry and al euyl. If al the world were on our syde and god agaynst vs, what coulde the world auayle vs? Therefore let vs set our whole fayth and trust in god, & neither the world, the deuyl, nor al ỹ

power of thē, shal preuayle against vs. Let vs therfore (good christiā people) trie & examine our faith what it is: let vs not flatter our selues, but loke vp on our workes, & so iudge of our faith what it is.

Mat. xviii. Christ him selfe speaketh of this matter and saith: the tree is knowen by the fruit. Therfore let vs do good workes, & thereby declare our faith to be the liuely christian faith. Lette vs by suche vertues as ought to spring out of faith, shewe our election to be sure and stable, as S. Peter teacheth. Endeuour your selues to make your callyng and chosyng certayne by good workes. And also he saith: minister or declare in your fayth, vertue in vertue, knowe-

1. Pet. iii. ledge in knowledge, temperaunce in temperaunce, pacience agayne in pacience, godlynesse in godlynesse, brotherly charitie in brotherly charitie, loue. So shall we shewe in deede that we haue the verye liuely christē faith, & may so both certifie our conscience the better, that we be in the ryght fayth, & also by these meanes confirme other men. If these fruites do not folowe, we do but mocke with God, deceiue our selues, & also other men. Well maye we beare the name of christen men, but we do lack the true faith that doth belōg therunto. For true faith

James. ii. doth euer bring forth good workes, as S. James saith: shew me thy fayth by thy deedes. Thy dedes and woorkes must be an open testimoniall of thy faith: otherwyse, thy fayth being without good woorkes, is but the deuyls fayth, the fayth of the wicked, a phantasye of fayth, & not a true christen faith. And lyke as the deuyls & euyll people be nothyng the better for theyr counterfait faith, but it is vnto them the more cause of damnation: so they

that

that be chriſtened and haue receaued knowledge of God and of Chriſtes merites, and yet of a ſet purpoſe do liue idelly without good workes, thinking the name of a naked faith to be either ſufficient for them, or els ſettyng theyr myndes vpon vayne pleſures of this worlde, do lyue in ſinne without repentaunce, not vttering the fruites that do belong to ſuch an hygh profeſſion: vpon ſuch preſumptuous perſons and wylfull ſynners, muſte nedes remayne the great vengeaunce of God, and eternall punyſhment in hel, prepared for the deuil & wycked lyuers. Therfore as you profeſſe ỹ name of Chriſt, (good Chriſten people) let no ſuche phantaſye and imagination of fayth, at any tyme begyle you, but be ſure of your fayth, trye it by your lyuyng, loke vpon the fruites that commeth of it, marke the increaſe of loue and charitie bi it towardes God and your neyghbour, and ſo ſhall you perceaue it to be a true lyuely fayth. If you feele and perceaue ſuch a fayth in you, reioyce in it, & be diligent to maintayne it, and kepe it ſtyll in you: let it be dayly encreaſyng, and more and more by well woorkynge, and ſo ſhal you be ſure that you pleaſe God by this fayth, and at the length (as other faithfull menne haue done before) ſo ſhall you (when his wyll is) come to him, and receiue thende and fynal reward of your fayth (as S. Peter nameth it) the ſaluacion of your ſoules: the which God graunt vs, that hath promyſed the ſame vnto the faythfull. To whom be all honour and glory, world without ende. Amen. 1. Pet. 1.

¶ A Sermon of good Workes annexed vnto Fayth.

IN the last Sermon was declared vnto you what the liuely and true faith of a Christian man is: that it causeth not a man to be ydle, but to be occupyed in bryngyng forth good workes, as occasion serueth. Now by Gods grace shalbe declared the second thyng that before was noted of Fayth, that without it, can no good worke be done acceptable and pleasaunt to God. For as a braunch can not beare fruite of it selfe (saith our sauiour Christ) excepte it abyde in the vine, so can not you excepte you abyde in me. I am the vine, & you be the braunches: he that abideth in me and I in hym, he bringeth foorth much fruit, for without me you can do nothyng. And S. Paule proueth that Enoch had faith, because he pleased god. For without fayth (saith he) it is not possible to please god. And again to the Roma. he saith: whatsoeuer worke is done without faith, it is sinne. Faith geueth lyfe to the soule: and they be asmuch dead to God that lacke fayth, as they be to the world whose bodyes lacke soules, without fayth al that is done of vs, is but dead before god, although the worke seme neuer so gaye & glorious before man. Euen as the picture grauen or painted, is but a dead representacion of the thing it selfe, and is without life or any maner of mouing: so be the workes of al vnfaythful persons before god. They do appeare to be liuely workes, and in dede they be but dead, not auayling to the euerlastynge lyfe. They be but shadowes and shewes of liuely and good thynges, and not good & liuely

No good worke can be doone without fayth.

Iohn. xv.

Hebr. xi.

Rom. xiiii

lyuely thynges in deede. For true fayth doth geue lyfe to the workes, & out of suche fayth come good workes, ỹ be very good workes in dede, & without faith, no worke is good before god, as saith S. Augustine: we must set no good workes before fayth, nor thynk that before faith a mã may do any good worke: for such workes, although they seme vnto men to be prayse worthye, yet in dede they be but vayne, & not allowed before God. They be as the course of a horse that runneth out of the way, whi che taketh great labour, but to no purpose. Let no man therfore (saith he) reken vpon his good workes before his fayth, whereas fayth was not, good workes were not. The entent (saith he) maketh the good workes, but fayth must guyde and order the intent of man. And Christe saith: yf thyne eye be naught, thy whole body is full of darkenesse. The eye doth signifie the intent (saith S. Augustine) wherwith a man doth a thing. So that he which doth not his good workes with a godly intent and a true faith that worketh by loue, the whole bodye beside, (that is to say) all the whole number of his workes, is darke, & there is no lyght in them. For good dedes be not measured by the factes thẽ selues & so discerned from vices, but by the endes and intentes for the whiche they be done. If a Heathen man clothe the naked, feede the hungry, & do suche other lyke woorkes: yet because he doeth them not in fayth, for the honour and loue of God, they bee but dead, vayne, and fruitlesse workes to hym.

In prefati psal. xxxi.

Math. vi.

In prefati psal. xxxi.

Faith is it that doth commend the word to god: for (as S. Augustine saith) whether thou wylte or no, that worke that cõmeth not of fayth is naught.

where the fayth of Chryſte is not the foundacion, there is no good worke, what buildyng ſoeuer we make. There is one worke, in the which be al good workes, that is, faith which worketh by charitie: yf thou haue it, thou haſt the grounde of all good workes. For the vertues of ſtrength, wiſedome, temperaunce and iuſtice, be al referred vnto this ſame fayth. without this fayth we haue not them, but only the names & ſhadowes of them (as S. Auguſtine ſaith.) All the lyfe of them that lacke the true faith is ſinne, & nothing is good without him that is the auethour of goodnes: where he is not, there is but feined vertue, although it be in the beſt workes. And S. Auguſtine declaring this vearſe of the Pſalme: (the Turtle hath found a neſte, where ſhe may kepe her yong bryddes:) ſayth, that Jewes, heretikes & Pagans do good workes. They clothe the naked, feede the poore, & do other workes of mercy: but becauſe thei be not done in the true faith, therfore the bryddes be loſt. But if they remayn in faith, then fayth is the neſte & ſafegarde of theyr bryddes, that is to ſay, ſauegard of their good workes, that the reward of thē be not vtterly loſt. And this matter (which S. Auguſtine at large in manye bookes diſputeth) Saint Ambroſe concludeth in few wordes, ſaying: he that by nature woulde withſtande vice, eyther by naturall wyll or reaſon, he doth in vayne garnyſh the time of this life, & atteineth not the very true vertues: for without ȳ worſhipping of the true God, that which ſemeth to be vertue is vice. And yet moſt playnely to this purpoſe wryteth S. John Chryſoſtome in this wyſe: you ſhall fynd many which haue not the true fayth, & be not

De vocati. Gentium. lib. i. ca. xii.

In ſermone de fide. Lege, & ſpiritu ſancto.

of

of the flocke of Chriſte, & yet (as it appeareth) they flouryſhe in good workes of mercy. You ſhall fynde them full of pietie, compaſſion, & geuen to iuſtice: & yet for all that they haue no fruite of theyr workes, becauſe the chiefe worke lacketh. For when the Jewes aſked of Chriſt what they ſhuld do to worke good woorkes, he anſwered. This is the worke of God, to beleue in him whom he ſente: So that he called faith the work of God. And allone as a man hath faith, anone he ſhall flouryſhe in good workes: for fayth of it ſelfe is ful of good workes, & nothing is good whout fayth. And for a ſimilitude, he ſaith, that they which glyſter and ſhine in good workes, without fayth in God, be lyke deade men, whiche haue goodlye & precious tombes, & yet it auayleth them nothyng. Faith may not be naked without good workes, for then it is no true faith, & when it is adioyned to workes, yet it is aboue the workes. For as men that be very men in dede, firſt haue life and after be norysshed: ſo muſt our faith in Chriſte go before, & after be norysshed wt good workes. And lyfe may be without norysshment, but norysshment can not be without lyfe. A man muſt nedes be norisshed by good workes, but firſt he muſt haue faith: he that doeth good deedes, yet without fayth, he hath no lyfe. I can ſhewe a manne, that by fayth without workes lyued, & came to heauē, but without faith, neuer man had lyfe. The theefe that was hanged when Chriſt ſuffered, dyd beleue only, and the moſt merciful God dyd iuſtifie hym. And becauſe no man ſhall ſay agayne that he lacked time to do good workes, for elles he woulde haue done them: trueth it is, and I wyll not contende there-

John. 6.

vn-

in: but this I wyll surely affirme, that fayth only saued hym. If he had lyued & not regarded faith, & the workes therof, he should haue lost his saluatiō againe. But this is the effect that I say, that faith by it selfe saued hym, but workes by them selues neuer iustyfyed any man. Here ye haue heard the mynde of S. Chrisostome, whereby you maye perceiue that neyther fayth is without workes hauyng opportunitie therto) nor workes can auayle to euerlastyng lyfe without fayth.

¶ The seconde part of the Sermon of good workes.

OF three thynges which were in the former Sermon specially noted of lyuely fayth, two be declared vnto you. The fyrst was, that faith is neuer vyle without good workes, when occasion serueth. The second, that good workes acceptable to God, can not be done without fayth. Nowe to go forth to the thyrde parte: that is, what maner of workes they be which spryng out of true faith, and leade faithfull men vnto euerlastyng lyfe. This cā not be knowē to vs, as by our sauiour Christ himselfe, who was asked of a certayne greate man the same questiō. What workes shal I do (sayd a prince) to come to euerlastyng lyfe? Vnto whom Iesus answered: If thou wylt come to the euerlastyng lyfe, kepe the commaundementes. But the Prince not satisfied herewith, asked farther: which cōmaundementes? The Scribes and Pharyseys had made so many of theyr owne lawes and traditions to bynd men to heauen, beside gods commaundementes,

What workes they are that spryng of fayth.

Math. xix.

Math. xix.

mentes, that this man was in doubt, whether he
would come to heauen by those lawes and tradi-
ons, or by the lawes of God, and therfore he asked
Christe whiche commaundementes he meante.
whereunto Christ made him a playne answere, Math.xix.
rehearsing the commaundementes of god, saying:
Thou shalt not kil, thou shalt not cõmit adulterie,
thou shalt not steale, thou shalt not beare false wit
nes, honour thy father and mother, and loue thy
neighbour as thy self. By which wordes, Christ de- The wor-
clared that the lawes of god be the very wai & doth kes that
lead to euerlasting life, and not the traditions and lead to he-
lawes of men. So ỳ this is to be taken for a moste uen, be the
true lesso taught by Christes own mouth, that the workes of
workes of the morall commaũdements of god, be ỳ gods com-
very true workes of faith, which lead to the blessed maunde-
life to come. But the blindnes and malice of man, mentes.
euen from the beginning, hath euer bene ready to Man from
fal from gods cõmaundements. As Adam the fyrst his firste
man, hauing but one cõmaundemẽt, that he shuld falling frõ
not eate of the fruite forbidden, notwithstanding gods com-
gods cõmaundement, he gaue credite vnto the wo- maunde-
man, seduced by the subtyle perswasion of ỳ Ser- mẽts hath
pent. & so followed his owne wil, and left gods com- euer ben
maundement. And euer since that time, all ỳ came redy to do
of him hath ben so blinded thorow originall sinne, the lyke, &
that they haue ben euer readi to fal from god & his to deuise
law, and to inuent a new way vnto saluation, by workes of
workes of their owne deuise, so much ỳ almost all his owne
ỳ world forsaking the true honor of the onely eter- phantasie
nal liuing god, wandered about their owns phan- to please
tasies, worshipping some the Sunne, the Moone, GOD
ỳ Sters: some Jupiter, Juno, Diana, Saturnus, withall.

The deuises & Idolatri of the Gentiles.

Apollo, Neptunus, Ceres, Bacchus, & other deade men and women. Some therewith not satisfied, worshipped diuers kindes of beastes, birdes, fyshe, foule, & serpentes, euery countrey, towne, & house, in maner being deuided, and setting vp ymages of such thinges as thei liked, & worshipping the same.

Such was the rudenes of the people, after they fell to theyr owne phantasies, and left the eternall liuing God and his commaundementes, that they deuised innumerable Images, & gods. In whiche error and blindnes they did remayne, vntyll suche time as almightie God, pitiynge the blyndnesse of man, sent his true prophet Moses into the world, to reproue and rebuke this extreme madnesse, and to teache the people to know the onely liuing god, and his true honour and worship. But the corrupt inclination of man, was so much geuen to folowe his owne phantasies (and as you would say) to fauour his owne byrde that he brought vp himselfe, that al the admonitions, exhortations, benefites, and threatninges of god, could not kepe hym from such his inuentions. For notwithstanding all the benefites of god shewed vnto the people of Israel, yet when Moses went vp into the mountayne, to speake with almightie god. he had taried there but a fewe daies, whē the people began to inuent new gods. And as it came in their heades they made a calfe of gold, and kneled downe and worshipped it. And after that, they folowed the Moabites, and worshipped Beelphegor the Moabites God: reade the boke of Judges, the bookes of the kynges, and the prophetes, and there shal you find, how vnstedfast the people were, howe full of inuentions, and

The deuises & Idolatry of the Israelites

Exod. xxii.

more

more ready to runne after theyr owne phantasies then gods most holy cõmaundementes. There shal you reade of Baal, Moloch, Chamos, Nechom, Baalpeor, Astaroth, Bell, the Dragõ, Priapus, the brasen Serpent, the .xii. signes, and manye other, vnto whose Images, the people with great deuotion inuented Pilgrimages, preciously dechinge & censing them, kneling downe and offeryng to the, thinking that an high merite before god, and to be esteemed aboue the preceptes and commaundementes of god. And where at that time god commaunded no sacrifice to be made but in Jerusalem only, they did cleane contrary, making alters and sacrifices euery where, in hilles, in woodes, and in houses, not regardinge Gods commaundementes, but esteming their owne phantasies and deuotion, to be better then they. And the erroz hereof was so spred abrode, that not onely the vnlearned people, but also the Priestes & teachers of the people, partlye by glorye and couetousnes were corrupted, and partlye by ignorannce blindlye deceaued with the same abhominations: So much that king Achab, hauing but onely Helias a true teacher & minister of god, there were eyght hundred & fiftie Priestes, that perswaded him to honour Baal, and to do sacrifice in the woodes or groues. And so continued that horrible erroz, vntyll the three noble kinges, as Josaphat, Ezechias, and Josias, Gods chosen ministers, destroyed the same clearely, and brought agayne the people from suche their fayned inuentions, vnto the verye commaundementes of God, for the which thing, their immortall reward and glory doth and shall remayne with god for euer.

Religions and sectes among the Iewes.

And besides the forsaide inuentions, the inclination of man to haue his owne holy deuotions, deuised new sectes and religions, called Phariseis Saduces, and Scribes, with many holy and godly traditions, and ordinaunces (as it semed by the outward appearaunce and goodli glittering of the workes,) but in very dede al tending to Idolatry, Superstition, and Hipocrisie, their heartes within beinge full of malyce, pride, couetousnes, and al wickednes. Agaynst whiche sectes, and their pretensed holines, Christ cryed out more vehemently, then he did against any other persons, saying and often rehearsing these wordes: Wo be to you Scribes & Pharises, ye Hipocrites, for you make cleane the vessell without, but within you be full of rauine & filthines: thou blynde Phariseye, and Hipocrite, fyrst make the inwarde part cleane. For notwithstandinge all the goodly traditions, and outward shewes of good workes, deuised of their own imagination, wherby they appeared to the world, most religious and holy of al men: yet Christ (who sawe their heartes) knewe that they were inwardly in the sight of god, moste vnholy, moste abhominable, and farthest from god of all men. Therefore said he vnto them: Hypocrites, the Prophete Esay spake full truely of you, when he said: This people honour me with their lyppes, but their hearte is far from me, they worship me in vayne, that teach doctrines and commaundementes of men. For you leaue the commaundementes of God, to kepe your owne traditions.

Mat. xxiii

Marth. xv. Esay. xix.

And though Christ sayd. they worshipped God in vaine y teache doctrines and commaundemende-

mentes

mentes of men: yet he mente not thereby to ouerthrow al mens commaundementes, for he himself was euer obedient to the Princes and their lawes, made for good order and gouernaunce of the people, but he reproued the lawes & traditions, made by the Scribes and Phariseis, whiche were not made onely for good order of the people (as the Ciuil lawes were) but they were set vp so high, that they were made to be a ryghte and pure worshyppinge of God, as they had bene equall with Gods lawes, or aboue them: for manye of Gods lawes could not be kept, but were faine to geue place vnto them. This arrogancie god detested, that man should so aduaunce his lawes, to make them equal with gods lawes, wherin the true honorynge and right worshyppynge of god standeth, and to make his lawes for theim to be left of. god hath appointed his lawes, wherby his pleasure is to be honoured. His pleasure is also, that all mens lawes beinge not contrary to his lawes, shalbe obeyed and kept, as good & necessary for euery common weale, but not as thynges wherin principally his honor resteth. And al Ciuil and mans lawes, either be, or should be, made to bring in men the better to kepe gods lawes, that consequently, or folowingly. god should be the better honored by them. Howbeit, the Scribes and Phariseis were not content, that their lawes shuld be no higher esteemed, then other positiue and ciuil lawes, or would not haue them called by the name of other temporall lawes, but called them holy and godly traditions, and would haue them esteemed, not onely for a ryght and true worshippynge of God (as Gods lawes be in dede:)

Gods lawes must be obserued & kepte, but not as Gods lawes.

Holy traditions were estemed as Goddes lawes.

but also to be the most high honoring of GOD, to the which, the commaundementes of God shoulde geue place. And for this cause dyd Chryste so vehemently speake agaynst them, saying: your traditions, whiche men esteme so high, be abhomination before God. For commonly of suche traditions followeth the transgression or breaking of gods commaundementes, and a more deuotion in the keping of suche thinges, and a greater conscience in breaking of theim, then of the commaundements of God. As the Scribes and Phariseis so superstitiously, and scrupulously kepte the Sabboth, that they were offended with Christ, because he healed sicke men, and with his Apostles, because they beynge sore hungrye, gathered the eares of corne to eate vpon that day. And because his disciples washed not their handes so often as the traditions required, the Scribes & Phariseis quereled with Christ, saying: why do thy disciples breake the traditions of the seniours? But Christe layde to theyr charge, that they for to kepe theyr owne traditions, did teache men to breake the very commaundementes of GOD. For they taught the people such a deuotion, that they offered theyr goodes into the treasure house of the temple, vnder the pretence of Gods honour, leauinge theyr fathers and mother (to whom they were chiefely bounde) vnholpen, and so they brake the commaundementes of God, to kepe their owne tradicions. They estemed more an othe made by the gold or oblation in the temple, then an othe made in the name of God himselfe, or of the temple. They were more studious to pay their tithes of small thinges, then to do

Holynesse of mannes deuyse is commonly occasion that God is offended.

Math. xii.

Math. xv.

the

the greater thinges commaunded of god: as workes of mercye, or to do iustice, or to deale sincerely, vp- Mat. xxiii
rightly, and faithfullye with God and man: (these sayeth Christe ought to be done, and the other not left vndone). And to be short, they were of so blynd iudgment, that they stombled at a strawe, and leaped ouer a blocke. They woulde (as it were) nicely take a flye out of theyr cuppe, and drynke downe a whole Camell. And therefore Christe called them blinde guides, warnynge hys disciples from tyme to tyme, to eschewe theyr doctrine. For although they semed to the worlde to be moost perfect men, both in liuinge and teachinge: yet was their lyfe but Hipocrisie, and theyr doctryne but sowre leauen, mingled with superstition, ydolatry, & ouerwhart iudgement, settinge vp the traditions and ordinaunces of man, in the steade of Goddes commaundementes.

¶ The thirde part of the Sermon of good workes.

That all men myghte ryghtlye iudge of good woorkes, it hath bene declared in the second part of this Sermon, what kinde of good workes they be, that god woulde haue hys people to walke in, namely suche as he hath commaunded in his holy scripture, & not suche workes as men haue studyed out of theyr owne brayne, of a blynde zeale & deuotion, without the worde of god. And by mistaking the nature of good workes, man hath most highly displeased

displeased God, and hath gone from his wyll and commaundement. So that thus you haue heard howe much the world from the beginninge vntil Christes time, was euer ready to fal from the commaundementes of God, and to seke other meanes to honour and serue him, after a deuotion founde out of theyr owne heades, and how they did set vp their owne traditions, as high or aboue Goddes commaundementes, which hath happened also in our tymes (the more it is to be lamented) no lesse then it did among the Jewes, and that by the corruption, or at the least, by the negligence of them, that chiefly out to haue preferred gods commaundementes, and to haue preserued the pure and heauenly doctrine left by Christ. What man hauinge any iudgmēt or learning, ioyned with a true zeale vnto God, doth not see, and lament to haue entred into Christes religion, such false doctrine, Superstition, Idolatry, Hipocrisie, and other enormities and abuses: so as by litle & litle, through the soure leauen therof, the swete bread of Gods holy worde hath bene muche hindered and layed a parte. Neuer had the Jewes in their moste blyndnes, so many Pilgrimages vnto Images, nor vsed so muche kneling, kissing, and censing of them, as hath ben vsed in our time.

Sectes & religion amonges Christian men.

Sectes & fained religions were neither the forty part so many amonge the Jewes, nor more superstitiously and vngodly abused, then of late dayes they haue bene amonge vs. Which sectes and relygions had so many Hipocritical or fayned workes in their state of religiō (as thei arrogantly named it) that their lāpes (as thei said) ran alwates ouer,

able

able to satisfie, not only for theyr owne sinnes, but also for all other theyr benefactours, brothers and sisters of religion, as most vngodly & craftely they had perswaded the multitude of ignorant people: keping in diuers places (as it were) martes or market of merites, beyng full of theyr holy reliques, images, shrines, & workes of ouerflowyng aboundaunce, ready to be solde. And all thynges whiche they had were called holye. Holy Coules, holy gyrdels, holy pardons, beades, holy shooes, holy rules, and all full of holynesse. And what thyng can be more foolyshe, more superstitious or vngodly, then that men, women, & chyldren, should weare a fryers coate to deliuer them from agues or pestilence: or when they dye, or when they be buryed, cause it to be cast vpon them, in hope thereby to be saued? which superstition, although (thankes be to God) it hath ben lyttle vsed in this Realme: yet in dyuers other Realmes, it hath ben and yet is vsed, among many, both learned and vnlearned. But to passe ouer the innumerable superstitiousnes that hath ben in straunge apparel, in science, in Dormitory, in Cloyster, in Chapter, in choyse of meates, and in drynkes, and in such lyke thynges. Let vs consider what enormities and abuses haue ben in the three chiefe principal poyntes, which they called the three essencialles, or three chiefe foundacions of religion: that is to say, obedience, chastitie, and wylfull pouertie.

The three chiefe vowes of religion.

First, vnder pretence or colour of obedience to their father in religion (which obedience they made themselues) they were made free by theyr rules & canons from the obedience of theyr naturall father & mo-

ther, & from the obedience of Emperour and king, and all tempozall power, whom of very duetie by gods lawes they were bounde to obey. And so the pzofession of theyz obedience not due, was a forsaking of theyz due obedience. And howe theyz pzofession of chastitie was kepte, it is moze honestie to passe ouer in silence, and lette the worlde iudge of that whiche is well knowen, then with vnchaste wordes by expzelling of theyz vnchast life, to offend chast and godly eares. And as for theyz wylfull pouertie it was such, that when in possessions, Jewels, plate, & ryches, they were equall or aboue marchantes, gentlemen, Barons, Earles, & Dukes: yet by this subtyle sophisticall terme, *Proprium in communi*, that is to say, proper in common, they mocked the world, perswading, that notwithstandyng al their possessions & riches, yet they kept their vow & were in wylfull pouertie. But for al theyz ryches, they might neyther helpe father noz mother, noz other & were in dede very nedy & poore, wout the licence of theyz father abbot, prior, or warden. And yet they might take of euery man, but they might not geue ought to any man, no, not to thē whom the lawes of God bounde thē to helpe. And so throughe theyz tradicions & rules, the lawes of God coulde beare no rule with them. And therfoze of them myght be most truly sayd, that which Christ spake vnto the Phariseis: You breake the commaundementes of God by your tradicions, you honour Godde with your lyppes, but your heartes be farre from hym. And the longer prayers thei vsed by day & by night vnder pzetence oz colour of such holines, to get the fauour of widowes & other simple folkes, that thei

Math. xv.

myght

might sing Trentals and seruice for their husbandes and frendes, and admit or receyue of them into their prayers: the more truely is verified of them the sayinge of Christ. Woe bee to you Scribes and Phariseis, Hipocrites, for you deuoure widowes houses, vnder coloure of longe prayers: therefore your damnation shalbe the greater. Woe be to you Scribes & Phariseis, Hipocrites, for you go about by sea & by lande, to make no Nouices & newe brethren, and when they be let in or receaued of your sect, you make them the childzen of hel, worse then your selues be. Honour be to GOD, who dyd put light in the heart of his faithful and true minister of most famous memory, King Henry the. viii. and gaue him the knowledge of his worde, and an earnest affection to seke his glory, and to put away al such superstitious and Pharisaicall sectes by Antichrist inuented, & set vp against the true word of god, and glory of his most blessed name: as he gaue the like spirit vnto the most noble & famous Princes, Iosaphat, Iosias, Ezechias, God graunt al vs the Quenes highnes faithfull & true subiectes, to fede of the sweete and sauory bread of Gods owne worde, and (as Christ commaunded) to eschewe all oure pharisaicall and papisticall leauen of mans fayned religion, wbiche although it were before god most abhominable and contrary to gods commaundementes, and Christes pure religion, yet it was praysed to be a moste godly lyfe, and hyghest state of perfection. As though a man might be more godly and more perfect by kepinge the rules, traditions and professions of men, then by keping the holye commaundamentes of GOD. And

briefly to passe ouer the vngodly and counterfeite religions, let vs rehearse some other kindes of papisticall superstitions and abuses, as of Beades, of Lady Psalters, & Rosaries. of. xv. Oos, of S. Bernardes vearses, of S. Agathes letters. of Purgatorie, of Masses satisfactory, of Stacions and Jubilies, of fayned Reliques, of halowed Beades, Bels. Bread, Water Palmes, Candels, Fyre, and suche other, of Superstitious fastinges, of fraternities or brotherheades, of Pardons, with suche lyke marchaundise, whiche were so estemed and abused to the great preiudice of Gods glorye and commaundementes, that they were made moste high & moste holy thinges, wherby to attaine to the euerlasting life, or remission of sinne. Yea also, vayne inuentions, vnfruitfull ceremonies, and vngodly lawes, decrees & counsels of Rome, were in such wyse aduaunced, that nothinge was thought comparable in aucthoritie, wisdome, learning & godlines vnto them. So that the lawes of Rome (as they saide) were to be receiued of all men, as the foure Euangelistes, to the whiche all lawes of princes muste geue place. And the lawes of god also partly were left of & lesse estemed, that the said lawes, decrees, and counsels, with their traditions & ceremonies, might be more duely kept and had in greater reuerence. Thus was the people, through ignoraunce so blinded, with the goodly shewe and apparaunce of those thinges, that they thought the kepinge of them to be a more holynes, a more perfect seruice and honoringe of god, and more pleasinge to god, then the keping of gods commaundementes. Such hath bene the corrupt inclination of man, euer superstiti-

Other deuises and superstitions.

Decrees, & Decretalles.

perstitiously geuen to make newe honoring of god of his owne head, and then to haue more affection and deuotion to kepe that, then to searche out Gods holy commaundementes and to kepe theim. And furthermore, to take gods commaundements for mens commaundementes, & mens commaundementes for Gods commaundementes, yea, and for the highest, and most perfect & holy of all Gods commaundementes. And so was al confused, that scante well learned men, and but a small number of them knew, or at the least would know, & durste affyrme the truth, to seperate or seuer Gods commaundementes from the commaundementes of men: wherupon did growe muche error, Superstition, ydolatry, vaine religiō, ouerwhart iudgment, great contention, with all vngodly liuing.

Wherfore, as you haue any zeale to the right and pure honoring of God, as you haue any regarde to youre owne soules, and to the life that is to come, which is both without payne, and without ende: apply your selues chiefly aboue all thing, to reade and to heare Gods word, marke diligently therin, what his will is you shal do, and with all your endeuoure applye youre selues to folowe the same. First you muste haue an assured fayth in God, and geue your selues whollye vnto hym, loue hym in prosperitie and aduersitie, and dread to offend him euermore. Then for his sake, loue all men, frendes and foes, because they be his creation and ymage, and redemed by Christ as ye are. Cast in your mindes how you may do good vnto all men vnto your powers, & hurt no man. Obey all your superiours and gouernours, serue your maysters faythfully and

An exhortation to ẏ kepinge of Gods commaundementes.

A briefe rehearsall of Gods commaundementes.

and diligently, aswell in theyr absence as in their presence, not for dread of punishment only, but for conscience sake, knowinge that you are bounde so to doe by Gods commaundementes. Disobey not your fathers and mothers, but honour them, helpe them, and please them in to your power. Oppresse not, kyll not, beate not, neyther slaunder nor hate any man: But loue al men, speake well of al men, helpe and succour euery man as you may, yea euē your enemies that hate you, that speake euyll of you, and that do hurte you. Take no mans goods nor couet your neyghbours goodes wrongfullye, but content youre selues with that whiche ye get truely, and also bestowe your owne goodes charitably, as nede and case requireth. Flee al ydolatry, witchcraft, and periury, commit no maner of adultery, fornication, nor other vnchastnes, in wyll nor in dede, with any other mans wyfe, wydowe, mayde, or otherwise. And trauailing continually during your life, thus in the keping the commaundementes of God (wherein standeth the pure principal & right honour of god: and whiche wrought in fayth, God hath ordeyned to be the righte trade and path way vnto heauen:) you shal not fayle, as Christe hath promysed, to come to that blessed and euerlasting lyfe, where you shall lyue in glory and ioye with God for euer. To whom be prayse, honour and empery for euer and euer. Amen.

A Ser-

A Sermon of Christian loue and Charitie.

OF al thynges that be good to be taught vnto Chrystyan people, there is nothyng more necessarye to be spoken of, and dayly called vpon, then Charitie: as well for that all maner of workes of ryghteousnes be conteyned in it, as also that the decaye therof is the ruine or fall of the worlde, the banyshement of vertue, and the cause of all vyce. And forsomuch as almoste euery man maketh and frameth to hym selfe Charitie after his owne appetite: and howe detestable so euer his lyfe be both vnto God and man, yet he perswadeth him self that he hath charitie. Therefore you shall heare now a true and plaine description or settyng forth of Charitie, not of mens imagination, but of the very woordes and example of our Sauiour Jesus Christ. In which description or settyng forth, euery man (as it were in a glasse) maye consider hym selfe, and se playnly without errour, whether he be in the true Charitie or not.

What charitie is.

Charitie is, to loue God with all our heart, all our lyfe, and all our powers and strength. With all our hearte, that is to saye, that our heartes, mynde, and studye, be set to beleue his woorde, to trust in him, and to loue hym aboue all other thinges that we loue beste in heauen or in earth.

The loue of God.

With all our lyfe, that is to saye: that our chiefe ioye and delyght be sette vpon him and his honor, and our whole lyfe geuen vnto the seruyce of hym aboue al thynges, with him to liue and dye, and to forsake all other thynges, rather then hym. For

he

Mach. x. he that loueth his father or mother, sone or doughter, house or land, more the me (saith Christ) is not worthy to haue me. With al our powers, that is to say, that with our handes and feete, with our eyes and eares, our mouthes and tongues, and with all other partes & powers both of body and soule, we should be geuen to the keping and fulfylling of his comaundementes. This is the first and principall part of charitie, but it is not the whole. For charitie is also to loue euery man, good and euyll, frend and foe, and whatsoeuer cause be geuen to the contrary, yet neuertheless to beare good wyl & hearte vnto euery man, to vse our selues well vnto them, aswell in wordes and countenaunce, as in all our outwarde actes and deedes: For so Christ hym selfe taught, & so also he perfourmed in deede. Of the loue of God he taught in this wyse vnto a doctour of the lawe, that asked hym which was the greate & chiefe comaundement in the lawe? Loue thy lord god (said Christ) with al thy heart, with al thy lyfe and with all thy mynde. And of the loue that we ought to haue among our selues eche to other, he teacheth vs thus: You haue hearde it taught in tymes past, thou shalt loue thy frende, & hate thy foe: but I tell you, loue your enemies, speake well of them that diffame you & speake euyll of you, doe wel to them that hate you, pray for them that vexe and persecute you, that you may be the chyldren of your father that is in heauen. For he maketh his Sunne to ryse both vpon the euyl a good, and sendeth rayne to iust and vniust. For yf you loue them that loue you, what rewarde shall you haue? Doe not the Publicans lykewyse? And yf you speake

The tone of thy neyboure.

Matth. xxii

Matth. v.

Matth. v.

well

well onely of them that be your brethren and dere beloued frendes, what great matter is that? Do not the heathen the same also? These be the verye wordes of our Sauiour Christ him selfe, touching the loue of our neyghbour. And forasmuch as the Phariseis (with theyr most pestilent tradicions, & false interpretacions & gloses) had corrupted, and almoste clerely stopped vp this pure well of Gods lyuely word, teaching that this loue and Charitie perteyned only to a mans frendes, and that it was sufficient for a man to loue thē which do loue him, & to hate his foes. Therfore Christ opened this wel agayne, purged it, and scoured it by geuyng vnto his godly law of Charitie, a true & cleare interpretacion, which is this: that we ought to loue euery man, both frende and foe, addyng therto what cōmoditie we shall haue therby, & what incommoditie by doyng the contrarye. What cluynge can we wyshe so good for vs, as the eternall heauenly father to reckon & take vs for his chyldren? And this shall we be sure of (saith Christ) yf we loue euerye man without exception. And yf we do otherwyse (saith he) we be no better thē the Phariseis, Publicans, and Heathen, and shall haue oure rewarde with them: that is, to be shut out from the numbre of Gods chosen children, and from his euerlasting inheritaunce in heauen.

Thus of true Charitie Christ taught, that euery man is bound to loue God aboue al thynges, and to loue euery man, frend & foe. And thus likewyse he dyd vse him selfe, exhortyng his aduersaries, rebukyng the faultes of his aduersaries, and when he could not amende them, yet he prayed for them.

fyrst he loued God his father aboue al thynges: so much, that he sought not his owne glory and wyl, but the glory and wyll of his father. I seke not (sayde he) myne owne wyll, but the wyll of hym
John. v. that sent me. Nor he refused not to dye to satysfye
Mat. xxix. his fathers wyll, saying: yf it may be, let this cup of death go from me: yf not, thy wyll be done, and not mine. He loued not onely his frendes, but also his enemies, which (in their hearte) bare exceadyng great hatred agaynst hym, and in their tongues spake all euyll of hym, and in their actes and dedes pursued hym with all their might and power euen vnto death. Yet al this notwithstandyng, he withdrewe not his fauour from them, but styll loued them, preached vnto them, of loue rebuked their false doctrine, their wicked lyuyng, and dyd good vnto thē, pacientlye takyng whatsoeuer they spake or dyd agayna hym. when they gaue hym euyll woordes, he gaue none euyll agayne: when they dyd stryke hym, he dyd not smyte agayne, and when he suffered death, he dyd not slea them, nor threaten them, but prayed for them, and dyd put
Esai. liii. al thynges to his fathers wyl. And as a shepe that
Actes. viii. is led vnto the shambles to be slayne, & as a lambe that is shorne of his fleece maketh no noyse nor resistence, euen so went he vnto his death, without any repugnaunce, or openyng of his mouth to say any euyll.

Thus haue I set foorth vnto you what charitie is, aswell by the doctrine, as by the example of Christ him self, wherby also euery man may without error, know hym selfe, what state and condicion he standeth in, whether he be in charitie (and so

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the chylde of the father in heauen) or not. For although almost euery man perswadeth hym selfe to be in charitie, yet let him examine none other mã, but his owne heart, his life and conuersation, and he shall not be deceaued, but truely discerne and iudge whether he be in perfect charitie or not. For he that foloweth not his owne appetite and wyll, but geueth hym selfe earnestly to God, to do al his wyll and commaundementes, he may be sure that he loueth God aboue all thynges: and els surelye he loueth hym not, what soeuer he pretende. As Christ sayde: yf ye loue me, kepe my commaundementes. For he that knoweth my commaundementes and kepeth them, he it is (sayd Christ) that loueth me. And agayne he saith: He that loueth me wyll kepe my worde, and my father wyll loue hym, and we wyll both come to hym, and dwell with hym. And he that loueth me not, wyll not kepe my wordes. And lykewyse, he that beareth good heart and mynde, and vseth well his tongue and dedes vnto euery man, frende and foe, he may knowe therby that he hath charitie. And then he is sure also that almyghtye God taketh hym for his dere beloued sonne, as S. John saith: hereby manifestly are knowen the chyldren of God, from the chyldren of the deuyll: for whosoeuer doth not loue his brother, belongeth not vnto God.

Iohn.xiiii.

1. Ioh.iiii.

¶ The seconde parte of the Sermon of Charitie.

YOu haue heard a playne and a fruitful lettynge forth of Charitie, and howe profitable and necessary a thing Charitie is. Howe Charitie stretcheth it selfe both to God and man, frende and foe, and that by the doctrine & example of Christ: And also who maye certifie hym selfe whether he be in perfect charitie or not. Nowe as concernyng the same matter it followeth. The peruerse nature of man corrupte with sinne, and destitute of Gods worde & grace, thinketh it against all reason that a man shoulde loue his enemie, and hath many perswasions which bring him to the cõtrary. Against all which reasons, we ought alwell to set the teachyng, as the lyuyng of our Sauiour Christ, who louyng vs (when we were his enemies) doth teach vs to loue our enemies. He dyd paciently take for vs many reproches, suffered beating and most cruell death. Therefore we be no membres of hym, yf we wyll not folowe hym. Christe (saith S. Peter) suffered for vs, leauyng an example that we shulde folowe hym.

Against carnal men that wyll not forgeue their enemies.

1. Petr. ii.

Furthermore, we must consider, that to loue our frendes, is no more but that which theues, adulterers, homicides, & al wicked persons do: in so much that Iewes, Turkes, Infidels, & all brute beastes, do loue them that be their frendes, of whom they haue their lyuyng, or any other benefites. But to loue enemies, is the proper condicion only of them that be the childrẽ of god, the disciples and folowers of Christ. Notwithstandyng, mans frowarde

and

and corrupte nature, weygheth ouer depely manye tymes the offence and displeasure done vnto hym by enemies, and thynketh it a burden intollerable to be bounde to loue them that hate hym. But the burden shoulde be easye inough, yf (on the other syde) euery man woulde consider what displeasure he hath done to his enemie againe, and what pleasure he hath receiued of his enemie. And if we find no equal or euen recompence, neither in receiuing pleasures of our enemie, nor in requytyng displeasures vnto hym agayne: then let vs ponder the displeasures which we haue done agaynst almyghtie god, howe often and howe greuously we haue offended hym. Wherefor, yf we wyll haue of god forgeuenesse, there is none other remedie, but to forgeue the offences done vnto vs, which be very smal in comparison of our offences done agaynst god.

And yf we consider, that he whiche hath offended vs, deserueth not to be forgeuen of vs, let vs consider agayne, that we muche lesse deserue to be forgeuen of god. And although our enemie deserue not to be forgeuen for his owne sake, yet we ought to forgeue hym for gods loue, consyderynge howe great & many benefites we haue receaued of hym, without our desertes, and that Christ hath deserued of vs, that for his sake we should forgeue them theyr trespasses committed agaynst vs. But here may rise a necessary question to be dissolued: yf charitie require to think, speake, and do wel vnto euery man, both good and euyl: Howe can magistrates execute iustice vpon malefactours or euyll doers, with charitie? Howe can they cast euyl men in prison, take awaye theyr goodes, and sometyme theyr

A question.

lyues, accordyng to lawes, yf charitie wyl not suffer them so to do? Herebnto is a playne and a briefe aunswere: that plagues and punishmentes be not euyll of them selues, yf they be well taken of the harmelesse. And to an euyl man they are both good and necessary, & may be executed accordyng to charitie, & with charitie should be executed. For declaration wherof, you shal bnderstand ỹ charitie hath two offices, thone contrary to the other, & yet both necessary to be bsed, bpõ men of contrary sort & disposition. The one office of charitie is, to cherysshe good & harmelesse men, not to oppresse them with false accusatiõs, but to encorage thẽ w rewards to do well, & to continue in wel doing, defending thẽ w the sword frõ their aduersaries. And the office of bysbops & pastors is, to praise good men for wel doing, that they may continue therin: and to rebuke & correct by the word of God, the offences & crimes of al euyl disposed persons. For the other office of charitie is, to rebuke, correct, & punysshe vice without regard of persons, & this to be bsed against thẽ only that be euyll men, & malefactors or euyll doers. And that it is alwell the office of charitie, to rebuke, punysshe & correct them that be euyll, as it is to cherysshe & reward them that be good & harmelesse. S. Paule declareth (writing to the Rom. saying) that the high powers are ordeined of God, not to be dreadfull to them that do well, but bnto malefactours, to drawe the sword, to take vengeaũce of him that committeth the sinne. And S. Paul byddeth Timothie stoutly & earnestly to rebuke sinne, by the worde of God. So that both offices shoulde be diligẽtly executed, to fight against the kingdom

An aunswere.

Charitie hath two offices.

Rom. xiii.

1. Timo. i.

of

of the deuyl: the preacher with the word, & the gouernour with the sword: els they loue neither god nor them whom they gouerne, yt (for lacke of correction) they wylfully suffer God to be offended, & them whō they gouerne to perysh. For as euery louing father correcteth his naturall sonne when he doth amisse, or els he loueth hym not: so all gouernours of Realmes, countreys, townes, and houses should louingly correct them which be offendours vnder theyr gouernaunce, & cherysh thē which liue innocently, yt they haue anye respecte eyther vnto God and theyr office, or loue vnto them of whom they haue gouernaunce. And such rebukes and punyshementes of them that offende, must be done in due tyme, least by delaye, the offendours fall headlonges into all maner of mischiefe, & not onely be euyll thē selues, but also do hurt vnto many men, drawing other by theyr euyl example, to sinne and outrage after them. As one thiefe may both robbe many men, & also make many theues, & one seditious persō may allure many, & noy a whole towne or coūtrey. And such euyll persons that be so great offendours of God, & the common weale, charitie requireth to be cut of from the body of the cōmon weale, lest they corrupt other good and honest persons. Like as a good Surgion cutteth away a rotten & festred membre, for loue he hath to the whole body, lest it infect other membres adioynyng to it. Thus it is declared vnto you what true charitie or christian loue is, so playnely, that no man nede to be deceiued. Which loue, whosoeuer kepeth not only towardes God (whō he is bounde to loue aboue al thyngs) but also towardes his neighbour, as wel

frende

frende as foe, it shall surely kepe hym from all offence of god, and iust offence of man. Therfore here wel away this one short lesson: that by true Christian charitie GOD ought to bee loued aboue all thynges, and all men ought to be loued, good and euyll, frende and foe, and to all such, we ought (as we may) to do good: those that be good, of loue to encourage and cherysshe, because they be good: and those that be euyl, of loue to procure and seke their correction and due punyshement, that they maye thereby eyther be brought to goodnesse, or at the least, that god and the common wealth may be the lesse hurt and offended. And yf we thus directe our lyfe by Christian loue and charitie, then Christe doth promise and assure vs, that he loueth vs, that we be the children of our heauenly father, reconciled to his fauour, verye membres of Christ: and that after this short tyme of this present and mortal lyfe, we shall haue with hym euerlastyng lyfe, in his euerlastyng kyngdome of heauen. Therfore to hym, with the father and the holy ghost, be all honour and glory, nowe and euer. Amen.

¶ Against

Agaynst swearing and periurye.

ALmighty God, to the intent his moost holy name shuld be had in honour, and euermore bee magnified of the people, commaundeth that no man shuld take his name vainely in his mouth, threateninge punyshment vnto hym that vnreuerently abuseth it, by swearynge, forswearynge, and blasphemye. To the intente therefore, that thys commaundement may be the better knowen and kept, it shalbe declared vnto you, both howe it is lawefull for Christian people to sweare, and also what peryl and daunger it is vaynely to sweare, or to be forsworne. Fyrst when iudges requyre othes of the people, for declaration or openinge of the truth, or for execution of iustice, this maner of swearyng is lawfull. Also when men make faythfull promyses with callinge to witnes of the name of GOD, to kepe couenauntes, honeste promyses, statutes, lawes, and good customes, as Christian Princes do in theyr conclusions of peace, for conseruation of common wealthes, and priuate personnes, promise their fidelitie in Matrimonie, or one to an other in honestie and true frendshyp: and all men, when they do sweare to kepe common lawes, or locall statutes and good customes, for due order to be had and continued amonge men, when subiectes do sweare to bee true and faythfull to theyr kynge and soueraygne Lorde, and when iudges, Magystrates, and officers sweare truely to execute their offyces, and when a man would affyrme the truth to the settinge forth of Gods glory (for the saluacion of the people) in open preachinge of the gospel.

Howe and in what causes it is lawfull to sweare.

or in geuing of good counsayle priuately for theyr soules health. All these maner of swearynges, for causes nessary and honest, be lawfull. But when men do sweare of custome, in reasonynge, byinge and selling, or other daily communication (as many be common and great swearers) suche kynde of swearing is vngodly, vnlawfull, and forbidden by the commaundement of god. For such swearing is nothinge elles, but takinge of Gods holy name in vaine. And here is to be noted, that lawfull swearing is not forbidden. but commaunded of almightie god. For we haue examples of Christ, and godly men in holy scripture. that did sweare themselues,
Deut.ix. and required othes of other lykewyse. And Gods commaundement is: Thou shalt dread thy Lorde
Psal.lxii. god, and shalt sweare by his name. And almightie God by hys Prophete Dauid saith: all men shalbe prayed that sweare by him.

Thus dyd our Sauioure Christ sweare dyuerse
Iohn.iii. times, saying: verely verely. And S. Paule swea-
ii.Cor.i. reth thus: I call God to wytnes. And Abraham
Gen.xxiiii (waringe olde) required an othe of his seruaunt, that he should procure a wyfe for his sonne Isaac, whiche shoulde come of his owne kinred, & the seruaunt dyd sweare that he woulde performe hys
Gene.xxii. maysters will. Abraham also beinge required, did sweare vnto Abimelech, the king of Geraris, that he shoulde not hurt him nor his posteritie. And so lykewyse dyd Abimelech sweare vnto Abraham. And Dauid did sweare to be and continue a faithful frende to Ionathas: and Ionathas did sweare to become a faithful frende vnto Dauid.

Also God once commaunded, that yf a thynge

were

were layed to pledge to any man, or left with hym to kepe, if the same thinge were stolne or loste, that the keper therof should bee sworne before Judges, that he did not conuey it away, nor vsed any deceit in causing the same to bee conueyed away, by hys consent or knowledge. And S. Paule saith: that in al matters of controuersie betwene two persons, whereas one saith yea, and the other nay, so as no due prose can be had of the truth, the ende of euery such controuersie must bee an othe ministred by a Judge. And moreouer, God by the Prophete Jeremie saith: thou shalt sweare the lord liueth, in trueth, in iudgment, in righteousnes. So that whosoeuer sweareth when he is required of a iudge, let him be sure in his conscience, that his oth haue these thre condicions, and he shall neuer nede to be afrayde of periurye. Hebre. vi.

Fyrst he that sweareth, must sweare truely: that is, he muste (settinge a part al fauoure and affection to the parties) haue the trueth onely before hys eyes, and for loue thereof, saye and speake that whiche he knoweth to be trueth, and no further. The seconde is: he that taketh an othe, muste do it with iudgement, not rashely and vnaduisedly, but soberly, consideringe what an othe is. The thirde is: he that sweareth, must sweare in righteousnes: that is, for the very zeale and loue whiche he beareth to the defence of innocencye, to the mayntenaunce of the trueth, and to the ryghteousnesse of the matter or cause: all profyte, dysprofyte, all loue and fauoure vnto the personne, for frendeshippe or kynred, layde a parte. Thus an othe (yf it haue with it these three conditions) is a parte

What cōditions a lawefull othe oughe to haue.

The fyrst

The secōd

The third

of Gods glory, whiche we are bounde by hys commaundement to geue vnto hym. For he wylleth that we shall sweare onely by his name, not that he hath pleasure in our othes, but lyke as he commaunded the Jewes to offer sacrifices vnto hym, not for anye delyght that he hadde in them, but to kepe the Jewes from committinge of Idolatry: so he commaunding vs to sweare by hys holy name, doth not teach vs that he delighteth in swearing. but he therby forbiddeth all men to geue his glory to anye creature in heauen, yearth, or water. Hytherto you se, that othes lawful, are commaunded of god, vsed of Patryarches & Prophetes, of Christ hymselfe, and of hys Apostle Paule. Therefore Christian people muste thinke lawfull othes, both godly and necessary. For by lawefull promises and couenauntes confyrmed by othes, Princes & their countreys are confyrmed in common tranquilitie and peace. By holye promyses, with callynge the name of God to wytnesse, we be made liuely members of Christ, when we professe his religion, receiuyng the Sacrament of baptisme. By lyke holye promise, the Sacrament of Matrimonie knitteth man and wyfe in perpetuall loue, that they desyre not to be separated for any displeasure or aduersitie that shal after happen.

Why we be willed in scripture to sweare by the name of GOD

Esay. xlii. Psal. xv.

Commodities had by lawfull othes made and obserued.

By lawfull othes, which kinges, Princes, Judges, & Magistrates do sweare, common lawes are kept inuiolate. Justice is indifferently ministred, harmelesse persons, fatherlesse children, widdowes and poore men are defended from murtherers, oppressors and theues, that they suffer no wrong nor take any harme. By lawful othes, mutual societie, amitie,

amitie, and good order is kept continuallye in all commonalties as boroughes, cities, townes and villages. And by lawfull othes, malefactours are searched out, wronge doers are punished, and they which sustaine wrong, are restored to their ryght. Therfore lawful swearing cannot be euill, which bringeth vnto vs, so many godly, good and necessary commodities. Wherefore when Christ so earnestly forbad swearynge, it maye not so bee vnderstanded, as though he did forbid al maner of othes: but he forbiddeth al vaine swearing, and forswearing, both by god and by his creatures: as the common vse of swearing, in bying, selling, and in our dayly communication, to the intent euery Christian man's worde shoulde be as wel regarded in such matters, as yf he shoulde confyrme hys communication with an othe. For euerye Christian mans worde (sayeth Sainct Hierome) shoulb be so true, that it should be regarded as an othe. And Chrisostome witnessinge the same, sayeth: It is not conuenient to sweare, for what nedeth vs to sweare, when it is not lawfull for one of vs to make a lye vnto an other? peraduenture some wyll say: I am compelled to sweare, for els men that do common with me, or do bye and sell with me, wyll not beleue me. To this aunswereth Saint Chrisostome, that he that thus saieth, sheweth himselfe to be an vniuste and a deceitfull personne, for yf he were a trustie man, and his dedes taken to agree with his wordes, he shoulde not nede to sweare at all. For he that vseth trueth and playnnes in hys bargaynyng and communication, he shal haue no nede by such vaine swearing, to bring himselfe in credence

Vaine swearing is forbidden.

An obiection.

An aunswere.

with his neighbours, nor his neighbours wyl not mistrust hys sayinges. And yf hys credence bee so much lost in dede, that he thinketh no man wil beleue hym without he sweare, then he maye well thinke his credence is cleane gone. For trueth it is (as Theophilactus writeth) that no man is lesse trusted, then he that vseth much to sweare. And almightie GOD by the wyseman saith. That man which sweareth much, shalbe ful of sinne, and the scourge of God shal not depart from his house.

Eccl. xxiii

Another obiection.

But here some men wil say, for excusing of their many othes in their dayly talke: why should I not sweare, when I sweare truely? To suche men it may be sayde: that though they sweare truely, yet in swearinge often, vnaduisedly for trifles, without necessitie, and when thei should not sweare, thei be not without fault, but do take Gods most holy name in vayne. Much more vngodly and vnwyse men are they that abuse Gods moste holy name, not onely in byinge and sellynge of small thynges dayly in al places, but also eating, drinking, playing, commoning, and reasoning. As if none of these thinges myght be done, excepte in doinge of them, the most holy name of God be commonly vsed and abused vaynely, and vnreuerently talked of, swome by, and forswome, to the breakinge of Gods commaundement, and procurement of his indignation.

In answere.

The

¶ The seconde part of the Sermon of swearinge.

YOu haue bene taught in the fyrst parte of this Sermon against swearing and periury, what great daūger it is to vse the name of God in vayne. And that all kinde of swearing is not vnlawful. neither agaynst Gods commaundement, & that there be three thynges required in a lawefull othe. First that it be made for the maintenaunce of the truth. Seconde that it be made with iudgment, not rashly and vnaduisedly. Thyrdly, for the zeale and loue of iustice. Ye heard also what commodities commeth of lawfull othes, & what daunger commeth of rashe and vnlawefull othes. Nowe as concerning the rest of the same matter, ye shal vnderstād, that as wel they vse the name of god in vaine, that by an othe make lawful promises of good & honest thinges, and performe them not: as they which do promise euil & vnlawful thinges, and do performe the same. Of such men that regarde not their godly promises bounde by an othe, but wittingly and wilfully breaketh them, we do reade in holy scripture two notable punishmentes. Fyrst Iosue and the people of Israell made a league and faythfull promyse of perpetuall amitie and frendship with the Gabaonites: notwithstanding, afterwarde in the dayes of wicked Saule, many of these Gabaonites were murdered, contrary to the sayde faythfull promyse made. Wherewith almightie GOD was so sore displeased, that he sent an vniuersall hunger vpon the whole countrey, whiche contynued

Lawefull othes and promyses wouide be better regarded. Iosue. ix.

tinued by the space of thre yeares. And god would not withdraw his punishment, vntyll the sayd offence was reuenged by the death of. vii. sonnes, or next kinsmen of kyng Saule. Also where as Sedechias, kyng of Jerusalem, had promised fidelitie to the king of Chaldea: afterwarde when Sedechias, contrary to his othe and allegeaunce, did rebell agaynst king Nabugodonozor, this Heathen kyng by Gods permission and sufferaunce, inuadinge the land of Jewry, and besieging the Citie of Jerusalem, compelled the said king Sedechias to flee, and in fleing toke him prisoner. slewe his sonnes before his face, and put out both his eyes, and byndynge hym with chaynes, led him prisoner miserably into Babylon.

ii. Reg. xi.

Unlawful othes and promyses are not to be kept.

Thus doeth GOD shewe playnely, howe much he abhorreth breakers of honest promyses, bounde by an othe made in hys name. And of them that make wycked promyses by an othe, and wyll performe the same, we haue example in the scripture, chyefly of Herode, of the wycked Jewes, and of Jephthath. Herode promysed by an othe vnto the damosell whiche daunsed before hym, to geue vnto her whatsoeuer she shoulde aske: when she was instructed before of her wycked mother, to aske the head of Saynct John Baptyste. Herode as he tooke a wycked othe, so hee more wyckedly performed the same, and cruelly slewe the most holy Prophete. Lykewyse dyd the malytious Jewes make an othe, curlynge themselues yf they did eyther eate or drink, vntyl they had slayne S. Paule. And Jephthath, when God had geuen to him victory of the childzen of Ammon, promised of a folish

Mat. xiiii.

Act. xxiii.

Judicū. xi

deuotion

deuotion vnto god, to offer for a ſacrifice vnto hym, that perſon whiche of his owne houſe ſhoulde fyrſte mete with hym, after hys retourne home. By force of whiche fonde and vnaduiſed othe, he dyd ſlea hys owne and onely daughter whiche came out of hys houſe, with myrthe and ioy to welcome him home. Thus the promiſe whiche he made moſte folyſhlye to God, againſt Gods euerlaſting wil and the lawe of nature, moſt cruelly he performed, ſo committing againſt God double offence. Therfore, whoſoeuer maketh any promiſe, bynding himſelfe therunto by an othe, let him foreſee that the thing whiche he promiſeth bee good, honeſt, and not againſte the commaundement of God, and that it be in his owne power to perfourme it iuſtely. And ſuch good promyſes muſt all men kepe euermore aſſuredly. But yf a man at anye time ſhall eyther of ignorance, or of malyce promyſe and ſweare to do any thing which is eyther againſt the lawe of almighty God, or not in his power to perfourme: let him take it for an vnlawefull and vngodly othe.

agaynſte periury.

Now ſome thing to ſpeake of periurye, to the entent you ſhould know, howe great and greuous an offence againſt God this wilfull periury is. I wyll ſhew you, what it is to take an oth before a Iudge vpon a boke. Fyrſte when they laying theyr handes vpon the ghoſpel boke, do ſweare truelye to enquyre and to make a true preſentment of thynges, wherewith they be charged, and not to lette from layinge the trueth and doyng truely for fauor, loue, dreade, or malice of any perſone as God maye helpe theym and the holye contentes of that booke: They muſte

an oth before a iudge.

consider, that in that boke is conteyned Gods euer lastinge trueth, his moost holy and eternall worde whereby we haue forgeuenesse of our sinnes, and be made inheritoures of heauen to lyue for euer, wyth goddes aungelles and his sainctes in ioy and gladnesse. In the ghospell boke is conteyned also Gods terrible threates to obstinat synners that wyll not amende their liues, nor beleue the truth of god hys hys holy worde: & the euerlasting payne prepared in hell, for Idolaters, Hipocrites, for false and vayne swearers, for periured men, for false witnes bearers for false condemners of innocent and giltelesse men, and for them whiche for fauoure hide the crimes of euyll doers that they shoulde not bee punyshed. So that whosoeuer wilfully forsweareth him selfe vpon Christes holy Euangely, they vtterly forsake Gods mercy goodnesse and trueth, the merites of oure sauiour Christes nattuitie, life passion, death, resurrection, and assention. They refuse the forgeuenesse of sinnes, promised to al penitente synners, the ioyes of heauen, the company with Angelles and sainctes for euer. Al which benefites and comfortes, are promised vnto true christian persones in the ghospell.

And thei so being forswornе vpon the gospell, do betake themselfes to the deuils seruice, the maister of all lies, falshod, deceite, and periury, prouokynge the great indignation, & curse of god, against them in this life, and the terrible wrathe and iudgement of our sauior christ, at the great day of the last iudgement, when he shal iustly iudge both the quicke and the dead, accordynge to theyr workes. For whosoeuer forsaketh the trueth, for loue or displeasure of

anye

any man or for lucre and profite to him selfe doeth forsake Christ, and with Judas betrayeth hym.

And although such periured mennes falshod bee nowe kept secret, yet it shalbe opened at the last day when the secretes of all mennes heartes, shalbe manifest to al the worlde. And then the trueth shall appeare, and accuse them: and theyr owne conscyence, with all the blessed company of heauen, shal beare witnes truely against them. And Christ the ryghteous iudge, shal then iustly condemne them to euerlastyng shame and death. This sinne of periury, almighty God by the prophete Malachy, doth threaten to punyshe sore, saying vnto the Jewes: I wyll come to you in iudgement, and I will be a swift witnes, and a sharpe iudge, vpon sorcerers, adulterers, and periured persons. Which thing to the Prophet Zachary God declareth in a vision, wherin the prophet sawe a booke flying which was twentye cubites long, and tenne cubites broade, God saying thē vnto hym: this is the curse, that shall goe furthe vpon the face of the yearth, for falshode, false swearynge, and periurye. And thys curse shall entre into the house of the false man, and into the house of the periured man, and it shall remaine in the myddeste of his house, and consume hym, the tymbre and stones of his house. Thus you se, how much god doth hate periurye, and what punishment God hath prepared for false swearers, and periured persones.

though the periurye do escape here vnespyed and vnpunished, it shall not do so euer

malac. iii

zacha. v

Thus you haue heard, how and in what causes it is lawful for a Christyan man to sweare: ye haue heard, what properties, and conditions, a lawefull othe must haue, and also howe suche lawful othes

are bothe godlye, and neceſſarye to be obſerued: ye haue heard, that it is not lawefull to ſweare vainly (that is) other wayes then in ſuche cauſes, and after ſuch ſorte, as is declared: and finally, ye haue heard howe damnable a thing it is, eyther to forſweare our ſelues, or to keepe an vnlawefull and an vnadui ſed othe. Wherfore let vs earneſtly call for grace, that al vayne ſwearing and periury ſet a part, we maye onely vſe ſuche othes, as be lawefull and godly, and that we may truelye, without all fraude, kepe the ſame, accordynge to gods will and pleſure. To whom with the ſonne and holye ghoſt. be all honour and glorye.

AMEN.

(C.D)

A Sermon howe daungerous a thing it is to fal from God.

Of oure goinge from God, the wyse- ecclesi. 8.
man sayth, that pryde was the fyrst
beginninge: for by it manus hearte
was turned from god his maker.
For pryd (sayth he) is the fountaine
of al synne, he that hath it, shal be ful
of cursinges, and at the ende it shal ouerthrow him.
And as by pryde and synne we go from god: so shall
God and all goodnes wyth him, go frō vs. And the ozee. iii.
prophete Ozee doth playnly affyrme, that they whi
ch go away stil from God by vicious liuing, and yet
would go about to pacyfy hym other wyse, by sacri-
fice & entertayne hym therby, they labour in vayne.
For, notwythstandynge al their sacrifice, yet he go-
eth stil away from them. For so much (saith the pro-
phet) as thei do not apply theyr mindes to retourne
to god, although they go about with whole flockes
and heardes to seeke the Lorde; yet they shall not
fynde hym, for he is gone away from theym. But as
touching our turning to god, or from god: you shal
vnderstande, that it maye be doen dyuerse wayes.
Sometymes directlye by ydolatrye, as Israell and
Juda then did: sometimes men go from GOD, by
lacke of fayth: and mistrusting of God, wherof Esay
speaketh in thys wyse; Woe to them that go doune
into Egipt, to seke for helpe, trusting in Horses, & ha esa. xxxii
uing confidence in the numbre of chariots, and puis
saunce or power of horsemen. They haue noo confi
dence in the holy god of Israel, nor seke for the lord.

But what foloweth. The Lord shal let hys hande fall vpon them, and downe shall come, both the helper, and he that is holpen. They shalbe destroied altogether.

Sometime men go from God, by the neglecting of hys commaundementes, concerning theyr neyghbours, which commaundeth them to expresse hartie loue towardes euery man: as Zacharye sayd vnto the people in Gods behalfe: Geue true iudgmente, shewe merry and compassion euerye one to his brother: Imagin no deceit towardes widowes, or children fatherles & motherles, towardes straunger, or the poore let no man forge euill in his heart against his brother. But these thynges they passed not of they turned their backes, and went theyr way, they stopped theyr eares, that they might not heare, thei hardened theyr hartes, as an Adamante stone, that they might not listen to the lawe & the wordes, that the Lorde had sente through his holy spirit, by hys aunciente Prophetes. Wherefore the Lord shewed his great indignation vpon them. It came to passe (sayeth the Prophete) euen as I tolde them, as they would not heare, so when they cryed they were not heard, but were scatered into al kingdomes, which they neuer knew, & theyr land was made desolate. And to be short, al they that may not abide ẏ word of God, but folowyng the perswasions, and stubbernes of theyr owne heartes, go backeward, & not forward (as it is said in Jeremy) they go & turne awai from God. Insomuch that Origene sayeth. He that ẇ mind, ẇ study, with dedes, with thought & care aplyeth & geueth himselfe to gods word, & thinketh vpon

zach. vii.

hieri. vii

hieri. vii

vpon his lawes, day & night, geueth himselfe wholy to god, and in his preceptes and cõmaundementes is exercised: this is he that is turned to god. And on thother part (he saith:) whosoeuer is occupied with fables & tales when the worde of god is reherced, he is turned from god. whosoeuer in tyme of reading gods worde is carefull in his minde, of worldly busines, of money, or of lucre: he is turned from God. whosoeuer is entangled wt the cares of possessions fylled with couetousenes of ryches: whosoeuer studieth for the glory & honor of this worlde, he is turned from God. So that after hys mind, whosoeuer hath not a speciall minde to that thing that is commaunded or taughte of God: he that doth not listen vnto it, embrace & print it in hys heart to the intent that he maye duely fashion hys lyfe thereafter, he is playnlye tourned from god, although he doe other thynges of his owne deuotion and mind whiche to him seme better & more to gods honor. Which thing to be true, we be taught and admonished in the holy scripture by the example of king Saule, who being cõmaunded of god by Samuell, that he should kyll all the Amalechites and destroy them cleerely with their goods and cattels: yet he being moued, partely with pitie, and partely (as he thought) with deuotion vnto god, saued Agag the kyng, & al the chiefe of their cattell, therewith to make sacrifice vnto god. Wherwithall god beynge displeased hyghlye, sayde vnto the Prophete Samuell, I repente that euer I made Saule a king for he hath forsaken me and not folowed my wordes, & so he commaunded Samuell to shew hym. And when Samuell asked

wherfore (contrary to Goddes word) he had saued the cattell: he excused the matter, partelye by feare, sayinge he durst doe none other for that the people would haue it so: partlye for that they were goodly beasties, he thought God woulde be contente seyng it was done of a good intent and deuotion, to honor God with the sacrifice of them.

But Samuel reprouing al such intentes and deuotions (seme thei neuer so muche to Gods honour, if they stande not with his worde whereby we may be assured of his pleasure) said in this wyse: Woulde God haue sacrifices and offeringes? Or rather that his worde shoulde bee obeyed? To obey him is better then offerynges and to listen to him is better thē to offre the fat of Rammes: yea to repugne agaynst his voyce is as euill as the sinne of southsaying: and not to agree to it, is lyke abhominable Idolatrye. And no we for asmuche as thou hast cast awaye the word of the lorde, he hath cast away thee, that thou shouldest not be kyng.

the turnynge of god from man.

By all these examples of holy scripture, we maye knowe that as we forsake God: so shall he euer forsake vs. And what miserable state doth consequently and necessarely folow therupon a man may easely consider by the terrible thretninges of God. And although he consider not all the sayd miserye to the vttermoste, being so great that it passeth any mans capacitie, in this life sufficiently to cōsider the same: yet he shall soue perceiue so much therof, that if hys heart be not more then stony, or harder then the Adamant, he shall feare, tremble and quake, to cal the same to hys remembraunce.

Fyrst

Fyrst the displeasure of God towardes vs, is commonlye expressed in the scripture, by these two thinges: by shewynge hys fearefull countenaunce, vpon vs, and by turnynge hys face, or hidinge it frome vs. By shewynge his dreadfull countenaunce, is signyfyed his greate wrath: but by turning his face or hiding therof, is many tymes more signified, that is to saye, that he clearelye forsaketh vs, and geueth vs ouer. The whych significations be taken of the properties of mens maners: For men towardes theym whom they fauor commenly beare a good, a chereful, and a louinge countenaunce: soo that by the face or countenaunce of a man, it doeth commonlye appeare, what wil or mind he bereth towardes other. So when God doth shew his dreadful countenaũce towardes vs, that is to saye, doth sende dredfull plagues of sweorde, famine, or pestilence vpon vs, it appeareth that he is greatly wroth wyth vs. But whē he withdrawe frome vs hys worde, the ryghte doctryne of Chryste, hys gracious assistence and ayde, (whych is euer ioyned to his worde) and leaueth vs to oure owne wit oure own wil and strength: he declareth then, that he beginneth to forsake vs. For where as God hath shewed to al them that truly beleue his gospel, his face of mercye in Jesus Chryste, whyche doth so lyghten theyr heartes, that they (yf they beholde it, as they ought to doo) be transformed to his Image, bee made partakers of the heauenlye lighte, and of his holye spirite, and bee fashyoned to him, in al goodnes requisite to the chyldren of God: so, yf they after doe neglecte the same, yf they be vnthankefull vnto hym, yf they order not theyr lyues

accordynge to his example and doctryne, and to the settinge furth of his glorye, he will take away frome them his kingdom, his holy word, wherby he should reigne in thē, because they bring not furth the fruite therof, that he loketh for. Neuertheles he is so mercifull, & of so long sufferaunce, that he doth not shewe vpon vs, that greate wrath sodainly. But when we begin to shrinke frome his worde, not beleuing it, or not expressinge it in our liuinges: first he doth sende his messengers, the true preachers of his worde, to admonishe vs of oure duety: that as he for his parte for the great loue that he bare vnto vs, deliuered his owne sonne to suffre death, that we be by hys death might be deliuered from death, and be restored to the lyfe eternall, euermore to dwel wyth him, and to be partakers and inheritours wyth hym, of hys euerlastyng glory and kingedome of heauen: so agayne, that we for our partes, should walke in a godly life, as becummeth his children to doo. And yf thys will not serue, but styll we remayne dysobedyente to hys worde, and will not knowinge him, not louing him, not fearing hym, not puttyng our whole trust & confidence in him, and one the other syde, to oure neyghbours behauing vs vncharitablye, by disdayne, enuy malice, or by committing murther, robberye, adultery, gluttonye, deceit lying, swearing, or other lyke detestable woorkes, and vngodlye behauyour: then he threatneth vs by terrible comminacions, swerynge in great angre, that whosoeuer doth these worke, shal neuer entre into his rest, whych is the kingdom of heauen. Ebr. iiii. psal. xcv.

The

The seconde parte of the Sermon of falling from GOD.

In the former parte of thys Sermon, ye haue learned howe manye maner of wayes men fall frome GOD: some by Idolatrye, some for lacke of fayth some by the neglectinge of their neygh boys, some by not hearinge of Goddes worde, some by the pleasure they take in the vanyties of worldelye thinges. We haue also learned in what mysery that man is, whyche is gone frome GOD. And howe that GOD yet of his infynite goodnes to call agayne man frome that his mysery vseth firste gently admonityons by hys preachers, after he layeth on terrible threatninges. Nowe yf ehis gentle monytyon and commynatyon together do not serue, then God wil shew his terrible countenaunce vppon vs, he wil powre intollerable plages vppon oure heades, and after he wyll take awaye frome vs, all his ayde and assistence, wherewyth before he dyd defende vs, frome al suche manner of calamitie. As the Euangelycall Prophete Esay, agreeinge wyth CHRISTES parable, doth teach vs, sayinge: That GOD had made a goodlye vineiard for hys beloued chyldren: he hedged it, he walled it rounde aboute, he planted it wyth chosen vines, and made a turret in the middes thereof, & therein also a wyne presse. And when he loked that it shulde bring hym furth good grapes, it brought forth wilde grapes and after it foloweth: Nowe shall I shewe you (sayth God) what I wyll do with my vineyarde. I wil pluck downe th hedges, that it may perish I wil

esay. v.

mach. xxi

breake down the walles, that it may be troden vnderfoote: I wyl let it lye waste, it shal not be cutte, it shal not be digged, but bryers and thornes shall ouergrowe it, and I shall commaunde the cloudes that they shal no more rayne vpon it.

By these threatnynges we are monished, that yf we whyche are the chosen vineyarde of God, bring not furth good grapes, that is to say, good workes, that maye be delectable and pleasaunt in his sight, when he loketh for them, when he sendeth his messengers to cal vpon vs for them, but rather bryng forth wild grapes, that is to saye, lower workes, vnswete, vnsauery, and vnfruitfull: thē wil he pluck away al defēce, and suffre greuous plages of famine & battaile dearth and death, to light vpon vs. Finally, yf these do not yet serue, he will let vs lye wast, he wil geue vs ouer, he wyl turne away from vs, he wyl dig & delue noo more vppon vs, he will let vs ly alone, & suffer vs to bring furth, euen such fruit as we wil: to bring forthe brambles, bryers & thornes, al naughtines, all vice, & that so aboūdantly, that they shal cleane ouergrowe vs, suffocate, strangle, & vtterly destroye vs. But they that in thys worlde, liue not after god (but after their owne carnall lybertye) perceyue not this great wrath of god towards thē, ỹ he wil not digge nor delue any more about thē, that he doth let theim alone euē to thē selues. But they take this for a gret benefite of God, to haue all their owne libertye: & so they liue as carnal liberty were the true lyberty of ỹ gospel. But god forbidde (good people) that euer we should desyre such libertye. For although god suffer sometymes the wycked to haue their pleasure in this

worlde:

wozld: yet the ende of the vngodly liuing is at lēgth
eternal destructiō. The murmuryng Israelites had
that they longed foz, they had quales enoughe, yea,
til they wer werye of them. But what was the ende
thereof? Their swete meate had soure sauce: euen
whyles the meate was in their mouthes, the plage
of God lighted vpon them, and sodaynly they dyed.
So, yf we liue vngodly, & God suffereth vs to folow
our owne wylles, to haue oure owne delightes and
pleasurs, and cozrecteth vs not wyth some plage:
it is no doubte, but he is almoste vtterlye dyspleased
wyth vs. And althoughe it be longe oz he stricke, yet
manye tymes, when he striketh suche personnes, he
striketh them at once, foz euer. So that whē he doth
not strike vs, when he ceaseth to afflict vs to punishe
oz beate vs, & suffereth vs to runne headelonges into
all vngodlynes, and pleasures of thys wozlde that
we delite in, wythout punishment & aduersytye, it is
a dzedful tokē that he loueth vs no lenger, that he ca
reth no lenger foz vs, but hath geuen vs ouer, to our
own selues. As long as a man doth pzoue his vines
doth digge at the rootes, and doeth lay fresh yearth
to them, he hath a mynd to them, he perceyueth some
token of fruitfulnes that may be recouered in them
but when he wil bestowe no moze such coste and la-
boz about theym, then it is a sygne that he thinketh
they wyll neuer be good. And the father, as long as
he loueth his child, he loketh angerlye, he cozrecteth
him when he doeth amisse: but when that ceaseth
not, & vppon that he ceaseth from cozrection of hym,
and suffereth hym to do what he liste hymselfe, it is a
signe that he entēdeth to disinherite him, and to cast

him awaye for euer. So surely, nothing should perce
oure hearte so sore, and put in suche horrible feare,
as when we knowe oure conscyence, that we haue
greuously offended God, and do so contynue, & that
yet he stryketh not, but quietlye suffereth vs in the
naughtynes that we haue delyght in. Then special-
psalm.li. ly it is time to crye, and to cry agayn, as Dauid did:
psal.xxix Cast me not away from thy face, and take not away
thy holy spirite from me. Lorde turne not away thy
face from me, cast not thy seruaunt away in displea-
psa.i.xlii sure. Hide not thy face from me, least I be lyke vnto
them that go downe to hell. The whych lamentable
prayers of him, as they do certifye vs, what horrible
daūger they be in, from whom God turneth his face
(for that time, & as long as he so doth:) so should they
moue vs to crye vppon God with al our hearte, that
we may not be brought into that state, which doubt
les is so sorowful, so miserable, & so dreadful, as noo
toung can sufficiētly expresse, or ani heart cā thinke.

For what deadly greife may a mā suppose it is to
be vnder the wrathe of God to be forsaken of him to
haue his holy spirite the auctheure of al goodnes, to
be taken from him; to be brought to so vyle a condy-
tion, that he shall be lefte mete for no better purpose,
then to be forcuer condempned to hell. For not onely
suche places of Dauyd do shewe, that vpon the tur-
ning of Gods face from anye personnes, they shal be
left bare from al goodnes, and farre from hope of re-
medy: but also the place recited last before of Esaye,
doeth meane the same, which sheweth, that god at lē
gth doth so forsake hys vnfruitfull vineyard, that he
will not onely suffre it to bryng furth wedes, briers, &

thornes,

thorne, but also, further to punishe the vnfruitfulnes of it, he sayth he wyl not cut it, he will not delue it and he wyll commaunde the cloudes, that they shall not rayne vpon it, whereby is signified, the teachinge of his holy worde: which S. Paule, after a lyke maner, expresseth by plantinge and watering, meaning that he wyl take that away from thē. So that they shalbe no lenger of his kyngdom, they shalbe no lenger gouerned by his holy spirit, they shalbe frustrated of the grace and benefites that they hadde, and euer myghte haue inioyed through Christe. They shalbe depryued of the heauenly lyght, and life which they had in Christ, whyles they abode in him. They shalbe (as they were once) as men wythout God in this worlde, or rather in wourse takinge. And to be shorte, they shalbe geuen into the power of the deuil, whych beareth the rule in al them, that be cast away frome god, as he dyd in Saule, & Judas, and generally in all suche, as worke after their owne willes, the children of diffidence and infidelitie. 1.re. xvi.

Let vs beware therefore (good christian people) lest that we reiectynge Gods worde (by the whyche we obteyne and reteine true fayth in God) be not at length cast of so farre, that we become as the childrē of infidelitie, whyche be of two sortes, farre dyuerse, yea almoste cleane contrarye, and yet both bee verye farre frome returning to God. The one sorte, onelye waying their sinful & detestable lyuing, with ye right iudgemēt & straynghtnes of Gods ryghteousenes, be so destitute of counsayl, and be so comforties, (as all they muste nedes be, from whom the spirite of counsayl and comfort is gone) that they wyll not be perswaded

swaded in their hertes, but that either God cannot
or els that he wil not take them agayne to his fauor
and mercy. The other hearing the louing and large
promyses of Gods mercye, and so not conceyuinge a
ryght fayth therof, make those promyses larger thē
euer God did, trusting, that although they continue
in their sinfull and detestable liuinge neuer so long,
yet that God at the ende of their life, will shewe his
mercye vppon them, and that then thei wil returne.
eye.xviii. And both these two sortes of men, be in a damnable
.xxxiii. state: and yet neuertheles, God (who willeth not
the death of the wicked) hath shewed meanes, wher-
by both the same (yf they take hed in season maye es-
against desperation, cape. The fyrste, as they doe dreade Gods rightefull
iustice in punishing sinners:) wherby they should be
dismaid and should dyspayre in ded, as touching any
hope that may be in theymselues) so yf they woulde
constantlye beleue that Gods mercy is the remedye
appoynted against suche dispayre and distrust, not
onelye for them but generally for al that be sorye and
truely repentant, and wil therwithal sticke to Gods
mercy, they maye be sure they shal obtayne mercy, &
enter into the porte or hauen of sauegarde, into the
whyche whosoeuer doth come, be they before time ne
uer so wycked, they shalbe oute of daunger of euer-
eye .xxxiii lastinge damnation, as god by Ezechiel sayth: what
tyme soeuer the wycked doth returne, & take earnest
and true repentaunce, I wil forget al his wickednes.
The other, as they be readye to beleue Gods pro
against presumption mises soo they shulde be as ready to beleue the threa-
nynges of God: aswell they shoulde beleue the lawe
as the gospell: aswell that there is an hell and euer
lasting

lasting fyre, as that there is an heauen, and euerla-
stynge ioye, aswel they shoulde beleue damnatiō to
be threatned to the wicked and euill doers, as salua-
tion to be promysed to the faithefull in wordes and
workes: aswell they should beleue God to be true,
in the one as in the other. And the sinners that con-
tinue in theyr wicked lyuing, ought to thinke that
the promises of Goddes mercy and the Gospel, per-
teyne not vnto them, being in that state: but onelye
the lawe, and those scryptures, which conteine the
wrathe, and indignation of God, and hys threate-
nynges, which shoulde certifie them, that as they do
ouer boldely presume of gods mercye, & liue dysso-
lutely: so doth God styl more and more wythdraw
his mercy from them, and he is so prouoked thereby
to wrath at lengthe, that he destroieth suche presu-
mers many tymes sodaynlye. For of suche Saynct 1.Tessa.v.
Paule sayde thus: when they shall saye it is peace,
there is no daunger, then shall sodaine destruction
come vpon them. Let vs beware therefore, of suche
naughtye boldnesse to synne: for God, whyche hath
promysed his mercy to them that bee truelye repen
taunte (although it be at the latter ende) hathe not
promised to the presumptuous sinner, either that he
shal haue long lyfe, or that he shal haue true repen-
taunce at the last ende. But for that purpose hath he
made euerye mannes deathe vncertayne, that hee
should e not put his hope in thende, & in the meane
season (to Gods hygh dyspleasure) lyue vngodlye.
Wherfore, let vs folowe the counsayle of the Wyse-
man: let vs make no tarying to turne vnto the lord:
let vs not put of, from day to daye, for sodainly shall

hys wrath come, and in tyme of vengaunce he wyll destroy the wicked. Let vs therefore turne betimes and whē we turne, let vs praye to GOD, as Ozee teacheth, saying: Forgeue vs all our sins, receiue vs graciouslye. And if we turne to him, with an humble & a very penitent heart, he wil receiue vs to hys fauour and grace, for hys nolye names sake, promysed to al faythfull beleuers in Jesus Chryste, his onely naturall son. To whom the only Sauiour of the world, with the father and the holy ghost, bee all honor, glory, and power, world without ende.

Ozee. xiiii

Amen.

☞ ✠ ☜

An exhortacion against the feare of deathe.

IT is not to be merueiled that worldlye men doe feare to dye: For death depriueth them of all worldlye honours, riches, and possessions, in the fruition whereof, the worldely man counteth him self happy, so longe as he maye enioye them at his owne pleasure, and otherwise, if he bee dispossessed of the same, wythoute hope of recouerye, then he can none other thinke of him self, but that he is vnhappy, because he hath lost his worldly ioye and pleasure. Alas thynketh thys carnall man shall I now depart for euer, from al my honours, al my treasure, from my country frendes, riches, possessions, and worldlye pleasures, whiche are my ioye and hearts delyghte? Alas that euer that daye shall come, when all these I muste bydde fare well at once, and neuer to enioye anye of them after. Wherefore it is not without greate cause spoken of the wyse man: O death how bytter and lower is the remembraunce of thee, to a man that liueth in peace and prosperitie in his substaunce to a man lyuynge at ease leading hys life after his owne mynd wythoute trouble, and is there withall well pampered and fedde? There be other menne, whome this worlde doth not so greatlye laugh vpon, but rather vexe and oppresse with pouertie, sycknesse, or some other aduersitie, yet they dooe feare death, partelye because the flesh abhorreth naturally hys owne sorowfull dissolution, which death doth threaten vnto them, and partelye, by reason of sycknesses, and

paynefull diſeaſes, whiche be moſte ſtronge panges and agonies in the fleſh and vſe commonly to come to ſicke men before death, or at the leaſte accompany death, whenſoeuer it commeth.

Although theſe two cauſes ſeme great & weyghty to a worldly man wherupon he is moued to feare death, yet there is another cauſe much greater then anie of theſe afore reherſed for which in dede, he hath iuſt cauſe to feare death, and that is the ſtate & condition whereunto at the laſt ende, death bringeth all them that haue theyr hearteſ fixed vpō this world, without repentance and amendment. This ſtate & condition is called the ſecond death, which vnto all ſuch, ſhall inſue after this bodely death. And this is that death, which in dede ought to be dred & feared for it is an euerlaſtyng loſſe without remedy, of the grace and fauour of God and of euerlaſtynge ioye, pleaſure and felicitie. And it is not only the loſſe for euer of all theſe eternall pleaſures, but alſo it is the condemnation both of body and ſoule (wythout eyther appellation or hope of redemption) vnto euerlaſtyng paynes in hell. Vnto thys ſtate death ſente the vnmerciful and vngodly ryche man (that Luke ſpeaketh of in his goſpel) who lyuyng in al wealthe and pleaſure in thys world and cherinſhing himſelf daylye with dayntye fare, and gorgeous apparell deſpyſed poore Lazarus, that laye pitifullye at hys gate miſerablye plagued and full of ſoores, and alſo greuouſlye pyned wyth hunger.

Luke. xvi.

Bothe theſe two were arreſted of death, whyche ſent Lazarus the poore miſerable man, by anngels ſhone vnto Abrahams boſome: a place of reſt, pleaſure

sure and consolation. But the vnmercifull rich man descended down into hel, and being in torments, he cried for comforte complayninge of the intollerable payne that he suffered in the flame of fire, but it was to late. So vnto this place, bodely death sendeth all them that in this world haue their ioy and felicitye: al them that in this world be vnfaythfull vnto god, and vncharitable vnto their neighbours so diynge withoute repentaunce and hope of Gods mercye. Wherefore it is no meruayle that the worldly man feareth death, for he hath much more cause so to do, then he hym selfe doth consyder.

Thus we see thre causes, why worldly men feare deathe. One because they shall lose thereby theyr worldly honoures, riches possessions, and all theyr heartes desyres: another because of the paynefull diseases and bitter pangues, which commonly men suffer eyther before or at the tyme of deathe: but the chiefe cause aboue al other, is the dreade of the myserable state of eternal damnation both of body and soule, which they fear shall folowe after theyr departing out of ẏ worldly pleasures of this present lyfe. the firste seconde thirde.

For these causes be all mortall men (which be geuen to the loue of this world) both in fear, & state of death through sin (as the holy apostle sayth) so long as they liue here in this worlde. But (euerlastynge thankes be to almyghtye God for euer) there is neuer one of al these causes, no nor yet they altogether that can make a true Christian man afrayd to dye whiche is the very membre of Christe, the temple of the holy gost, the son of god, and the very inheritour of the euerlastyng kingdom of heauen: but playnly hebre, ii. i. cor. iii.

 contrarye

contrary, he conceiueth great and many causes, vndoubtedlye grounded vpon the infallible and euerlastynge trueth of the worde of God, whiche moue him not onely to put away the fear of bodely death but also for the manifolde benefyttes and synguler commodities, which ensue vnto euery faythfull person by reason of the same, to wishe, desyre, and long heartelye for it. For death shalbe to him no death at al but a very deliuerannce from death, frō al paines cares and sorowes, miseries, and wretchednesse of this worlde, and the very entrye into rest, and a begynnyng of euerlastyng ioy, a tastyng of heauenlye pleasures so greate that neyther tongue is able to expresse, neither eye to see, nor eare to hear them: no nor for any earthlye mans heart to conceyue them. So exceeding great benefites they be whiche God oure heauenly father by his mere mercy, and for the loue of his sonne Jesus Christe, hathe layed vp in store, and prepared for them, that humbly submytte them selues to Gods wil, and euermore vnfaynedly loue him from the bottom of their heartes. And we ought to beleue, that death beynge slayne by Christ can not kepe any manne that stedfastlye trusteth in Christ vnder hys perpetuall tiranny and subiection due that he shall ryse from death agayne vnto glory at the laste day, appoynted by almightye God: lyke as Christ oure heade, dyd ryse agayne; accordynge to Gods appointement the thyrde daye. For saynct Augustine sayth: The head goyng before, the members trust to folow and come after. And S. Paule sayeth: yf Christe be rysen from the deade, we shall ryse also from the same. And to comfort al Christen

persons

persons herein, holy Scripture calleth this bodely death a slepe, wherein mans senses be (as it were) taken from him for a season, & yet when he awaketh, he is more fresshe, then he was when he went to bed. So, although we haue our soules seperated from our bodyes for a season, yet at the generall resurrection, we shalbe more fresshe, beautifull and perfecte, then we be now. For now we be mortal, then we shalbe immortall, now infecte with diuerse infirmities, then clenerely voide of al mortal infirmities: nowe we be subiecte to al carnall desyres, then we shalbe al spirituall, desyring nothing but gods glorye, and thinges eternal. Thus is this bodely death, a doore entring vnto life, & therefore not so muche dreadful, (if it be rightly considered) as it is comfortable, not a mischief, but a remedye of al mischif, no enemi but a frend not a cruel tyraunt, but a gentle guyde, leadinge vs, not to mortalitie but to immortalytye, not to sorowe and payne, but to ioye and pleasure, and that to endure forever. If it be thankefully take and accepted, as gods messenger, & patiently borne of vs, for Christes loue, that suffered most painefull death, for our loue, to redeme vs from deathe eternall. Accordynge hereunto, Saynte Paule sayeth, rom.viii. oure lyfe is hyd with Christe in God, but when oure lyfe shal appeare, then shal we also appere with him in glorye. Why then shal we feare to die, consydering the manifold, and comfortable promyses of the Gospel, & of holy scriptures. God the father hath geue vs euerlasting lyfe, (sayth S. Jhon) and this lyfe is in his sonne, he that hath the sonne, hath life, and he that hath not the son, hath not life. And this I wrote

sayth

(sayeth S. Jhon) to you, that beleue in the name of
1ohn.vi. the son of God, that you may know that you haue
euerlasting lyfe, and that you doe beleue vpon the
name of the sonne of God. And our sauiour Christ
sayeth: he that beleueth in me, hath lyfe euerlastynge,
1ohn.vi. and I wyl rayse him from death to life, at the laste
1.cor.i. daye. S. Paule also sayth, that Chryst is ordeyned
and made of God, oure ryghteousnes, oure holy-
nes and redemption, to the intente that he whyche
wyl glory, should glorye in the Lorde. S. Paul did
contemne, and set litle by al other thinges, esteming
them as dunge which before he had in verye greate
pryce, that he myght be founde in Chryste, to haue
euerlastinge life, true holynes, righteousnes and re
collos.vi. demption. Finally e S. Paule maketh a playne ar-
gument in this wyse: If our heauenly father wold
not spare his owne natural sonne, but did geue him
to death for vs: howe canne it be, that with hym he
should not geue vs al thinges. Therfore if we haue
Christe, then haue we with hym, and by hym, all
good thinges whatsoeuer we canne in oure hearts
wysh or desyre: as victory ouer death, sinne and hel
, we haue the fauoure of God, peace with hym,
holinesse, wisedome, iustice, power, lyfe
and redemption: we haue by hym
perpetuall healthe, wealth ioye
and blisse euerlastynge.

of the feare of death.

IT hath ben heretofore shewed you, that there be three causes wherfore men do cõmonly feare deathe. First, the sorowfull departing from worldly goods & pleasure. The second, the feare of the panges and paynes that come with death. Last and principall cause is, the horrible feare of extreme miserie, & perpetual damnacion in time to come. And yet none of these three causes troubleth good men, because they staye thẽselues by true fayth, perfit charitie, & sure hope of the endelesse ioye and blisse euerlastynge.

All those therfore, haue great cause to be ful of ioy that be ioyned to Christ with true faithe, stedefaste hope, & perfect charitie, & not to fere death nor euerlasting dãnation. For death cannot depriue thẽ of Jesu Christ, nor any sinne can condemne them that are grafted surely in him, which is their onely ioye, treasure, & life. Let vs repent oure sinnes, amende our liues, trust in his mercy & satisfactiõ, and death can neither take hym from vs, nor vs from hym. For then (as S. Paule saith) whether we liue or dye, we be the lordes owne. And again he sayeth: Christ did die & rose againe, because he should be lord, both of the dead & quicke. Thẽ if we be the lordes owne when we be dead, it must nedes folow that suche tẽporall death, not onely cannot harme vs, but also, it shal much be to our profite, & ioyne vs vnto God more perfectly. And therefore the christiã hart may surelye be certified by the infallible or vndeceuable truth of holy scripture. It is God (saieth sayncte Paule) which hath prepared vs vnto immortalitie rom. viij

& the same is he whiche hath geuen vs an earneste of the spirite. Therfore lette vs be alwayes of good comforte, for we know: that so long as we be in the body, we be (as it were) farre frō god in a straunge countrye, subiect to many perylles, walkynge wyth out perfecte syght, & knowledge of almyghtye God onely seyng him by faithe in holy scriptures. But we haue a courage and desyre rather to be at home with God & our sauiour Christ, farre from the body, where we may beholde his Godheade, as he is face to face, to our euerlastynge comforte. These be
hebre xiii S. Paules wordes in effecte, wherby we may perceiue, that the life in this world, is resēbled & lykened to a pilgrimage, in a straunge countrye, farre from god, & that death deliuering vs from oure bodyes, doth sende vs straighte home into oure owne countrey, & maketh vs to dwel presently with God for euer, in euerlastyng rest & quietnes. So that to dye is no losse, but profitte & winninge to all true christen people. What loste the thesse ẏ hanged on ẏ crosse with Christ, by hys bodely death? yea, how
luk. xxiii much dyd he gayne by it? Did not our sauioure say vnto him: this day thou shalt be wyth me in Para-
luke. xvi. dise? And Lazarus that pitifull personne, that laye before the riche maus gate, payned with sores, and pyned wyth hunger? dyd not death highlye profyte and promote hym? Which by the ministerye of Angels, sente hym vnto Abrahams bosome, a place of rest, ioy and heauenly consolation. Lette vs thynke none other (good Christen people) but Chryste hath prepared and made ready before the same ioye and felicitie for vs, that he prepared for Lazarus & the thiefe. Wherefore, let vs sticke vnto hys saluatyon

and

and gracious redemptiõ: & beleue his worde, serue him from our heartes, loue & obey him, and whatsoeuer we haue done heretofore contrary to his moste holy wyll, nowe let vs repent in tyme, & heareafter study to correcte our lyfe: & doubte not, but we shall find him as mercifull vnto vs, as he was eyther to Lazarus, or to the these, whose examples are wrytten in holy scripture, for the comfort of them that be synners and subiecte to sorowes, miseries, and calamities in this worlde, that they should not dispayre in gods mercy, but euer trust thereby to haue forgeuenes of their sinnes & life euerlastynge as Lazarus & the these hadde. Thus I truste euery christen man perceyueth by the infallible or vndeceauable worde of God, that bodely death cannot harme nor hinder them that truely beleue in Christ, but contrary shall profit and promote the christen soules, which beyng truelye penitent for their offences, departe hence in perfect charitie, & in sure trust that God is merciful to theym forgeuinge their synnes for the merites of Jesus Christ his onely natural sonne.

The seconde cause why some doe feare death, is sore sickenes and greuous paynes, whiche partely com before death, and partly accõpanieth or cometh with death whensoeuer it commeth. Thys feare is the feare of the fraile flesshe, and a naturall passion belongyng vnto the nature of a mortall man. But trew fayth in Gods promyses, and regarde of the paynes & panges, whiche Christ vpon the crosse suffered for vs miserable synners, wyth consideracion of the ioye and euerlasting lyfe to come in heauen wyll mitigate and asswage lesse those paines & moderat or bring into a meane thys feare that it shal

the seconde cause why some doe feare death

neuer be able to ouerthrow the harty desyre, & gladnes that the christiã soule hath to be seperated from thys corrupt bodye, that it maye comme to the gracious presence of oure sauioure Jesus Christ. If we beleue stedfastly the word of god, we shall perceyue that such bodely syckenes, panges of death, or what soeuer dolorous paynes wee suffer, eyther before or with deathe, be nothing els in christen men but the rod of our heauenly and louyng father, where wyth he mercyfullye correcteth vs. eyther to trye and declare the fayth of his pacient chyldren that thei may be founde laudable, glorious and honorable in hys sighte when Jesus Christe shalbe openly shewed, to be the iudge of all the worlde: or els to chastyse and amend in thẽ, whatsoeuer offendeth in his fatherly & gracious goodnes, least they should peryshe euerlastynglye. And this his correctyng rod is common to all them that be truely his. Therefore let vs cast awaye the burden of syn that lyeth to heauye in our neckes, & retourne vnto god by true penaunce and amendment of oure liues. Lette vs wyth pacience runne the course that is appoynted sufferynge (for his sake that died for our saluacion) all sorowes and panges of death and deathe it selfe ioyfullye, when god sendeth it to vs, hauing our eyes fyxed and set fast euer vpon the head and captain of our faith Jesus Christ: Who (consideryng the ioy that he should come vnto) cared neither for the shame, nor payne of death, but wyllynglye conforming and framyng hys wyll to his fathers wyll, most pacientlye suffe-
Phil. ii. red the moste shamefull and paynefull deathe of the crosse, beynge innocent and harmelesse. And no we therfore he is exalted in heauen, and euerlastynglye

sitteth

sitteth on the righte hande of the throne of God the father. Lette vs call to oure remembraunce therefore the lyfe and ioyes of heauen that are kepte for all theym that patientlye suffer here with Christe: and consyder that Christe suffered all hys paynefull passion by synners and for synners: and then wee shall with pacience and the more easelye suffer suche sorowes and paynes when they come. Let vs not lette at lyghte the chastysynge of the Lorde, nor grudge at hym, nor falle from hym when of hym we be corrected: for the Lorde loueth them whome he doeth correcte and beateth euery one whome he taketh to be his childe. What childe is that (sayeth Saint Paule) whome the father loueth, and doeth not chastice? If ye be without Goddes correction, (whiche all his welbeloued and true children haue) then be you but bastardes smallye regarded of god and not hys true children. Hebr. xii

Therfore seynge that when we haue in earth oure carnall fathers to be oure correctours we dor feare theym, and reuerentlye take theyr correction, shall wee not muche more be in subiection to God oure spirituall father, by whome we shall haue euerlastynge lyfe? And our carnall fathers sometyme correct vs euen as it pleaseth them without cause: but thys father iustelye correcteth vs, eyther for oure synne to the intente we shoulde amende, or for oure commoditie and wealth, to make vs thereby partetakers of his holynesse. Furthermore all correction which God sendeth vs in thys present tyme, semeth to haue no ioye and comfort, but sorowe and payne: yet it bringeth with it a taste of Gods mercye and goodnesse towardes them that be so corrected, and

a sure hope of gods euerlastyng consolation in heauen. If then these sorowes, diseases and sickenesses, and also death it selfe, be nothinge els but our heauenlye fathers rod, whereby he certifieth vs of hys loue and gracious fauoure, whereby he tryeth and purifieth vs, whereby he geueth vnto vs holynes, certifieth vs that we be his children, and he our mercifull father: shall not wee then with all humilytie as obedient and louyng children, ioyfully kysse our heauenlye fathers rod, and euer saye in our hearte, with oure saueour Jesus Christ: Father yf thys anguishe and sorowe which I fele, and death which I see approche, maye not passe, but that thy wyll is that I must suffer them, thy wyll be done.

Mat. 26.

The thyrde part of the Sermon of the feare of death.

IN thys Sermon agaynste the feare of deathe, twoo causes were declared whych commonly moue worldly men to bee in much feare to die, and yet the same doe nothynge trouble the faythfull and good lyuers, when deathe commeth, but rather geueth them occasion greatly to reioyce considerynge that they shalbe deliuered from thys sorow and misery of thys worlde, and be brought to the great ioye and felicitie of the lyfe to comme. Nowe the thyrde and speciall cause why death in deede is to bee feared, is the miserable state of the worldly and vngodly people after their deathe. But this is no cause at all why the godly and faythfull people shoulde feare death: but rather contrarywyse, their godlye conuersation in

The thyrd cause why deathe is to be feared.

thys

this lyfe & beliefe in Christ, cleauynge contynuallye to his merites, should make them to long sore after that lyfe, that remaineth for them undoubtedlye after thys bodely deathe. Of this immortall state, after this transitorye lyfe where we shall lyue euermore, in the presens of GOD, in ioy and reste, after victory ouer al sickenesse, sorowes, sinne, and death: there be many, both playne places of holye Scrypture, which confirme the weake cōscience agaynste the feare of al suche dolours, sickenesses, synne and bodely death, to asswage such tremblynge and vngodly feare, and to encorage vs with comforte and hope of a blessed state after thys lyfe. Saint Paule wisheth vnto the Ephesians, that GOD the father of glory would geue vnto them the spyryte of wisedome and reuelation, that the eyes of theyr heartes myght geue lyght to knowe hym, and to perceyue howe great thynges he had called them vnto, and how riche inheritaunce he hath prepared after this lyfe, for them that pertayne vnto hym. And Saint Paule hym selfe declareth the desyre of hys hearte, which was to be dissolued and loosed from hys body, and to be with Christ: whiche (as he sayde) was muche better for hym, althoughe to theym it was more necessarye, that he shoulde lyue, whych he refused not, for theyr sakes. Euen lyke as Saynete Martin sayde: Good Lorde, yf I be necessarye for thy people to do good vnto them, I wyll refuse noo labour: but els for myne owne selfe, I besech thee to take my soule.

ephe. 1.

philip. 1.

Nowe, the holy fathers of the olde lawe, and all faithful & righteous men, whiche departed before our sauiour Christes ascention into heauen, dyd by

death

death depart from troubles vnto rest, frō the hādes of their enemies into the handes of God, from sorowes and sickenesses vnto ioyfull refreshynge in to Abrahams bosome, a place of all comforte and consolation, as scriptures do plainelye by manifest wordes testifye. The boke of wisedome saythe: that the righteous mens soules be in the hande of God, and no tormente shal touche them. They seemed to the eyes of folysshe men to dye, and their death was counted miserable, and their departynge oute of this worlde wretched, but they be in reste. And an other place sayth: that the righteous shall lyue for euer, & their rewarde is with the lord, and their myndes be with god who is aboue all. Therefore they shal receiue a glorious kyngdome, and a beawtifull crowne, at the Lordes hand. And in an other place the same boke saieth: the righteous, thoughe he be preuented with sodaine deathe, neuertheles he shalbe there, where he shalbe refreshed. Of Abrahams bosome, Christes wordes be soo playne, that a christen man nedeth no more proote of it.

sapi.iii.

sapi.iiii.

Nowe then, if this were the state of the holy fathers and righteous men, before the commynge of our sauiour, and before he was glorified: how much more then ought all we to haue a stedefast faythe: and a sure hope of this blessed state and condicion, after oure deathe: Seyng that our Sauyour now hath perfourmed the whole worke of oure redemption, and is gloriously ascended into heauen, to prepare our dwellyng places with hym, and sayde vnto hys father: Father, I wyll that where I am my seruauntes shalbe wyth me. And we knowe that whatsoeuer Christe wyl, hys father wyll the same

iohn.xvii

wherfore

wherfore it cannot be, but if we be his faythfull seruauntes, our soules shalbe with hym, after oure departynge out of this present lyfe. Saynct Stephen when he was stoned to death: euen in the middest of his tormentes, what was his minde moost vpon? when he was ful of the holye goost, (saieth holy scripture) hauing his eyes lifted vp into heauen, he sawe the glory of God, and Jesus standinge on the right hande of God. The which trueth, after he had confessed boldly before the enemies of Chryst, they drew hym out of the citie, and there they stoned him, who cryed vnto God, saying: Lorde Jesu Chryste, take my spirite. And doeth not our sauiour say plainly in S. Johns gospel? Uerely, verely, I saye vnto you he that heareth my word, and beleueth on him that sent me, hath euerlasting life, and commeth not into iudgement, but shall passe from death to lyfe. Shall we not then thinke that death to be precious, by the whiche we passe vnto lyfe? actes. vii. iohn. v.

Therefore it is a true saying of the Prophet: the death of the holy and ryghteous men, is precious in the lordes sight. Holy Simion, after that he had his hartes desire in seing our sauioure that he euer longed for al hys lyfe, he embraced or toke him in his armes, and sayd: Now lord let me depart in peace, for mine eyes haue beholden that sauiour, whych thou hast prepared for al nations. psal. cxvi. luke. ii.

It is truth therfore, that the death of the ryghteous is called peace, and the benefite of the Lorde, as the church sayeth in the name of the righteous departed out of this world: my soule turne thee to thy reste, for the Lorde hath bene good to thee, addre- psa. cxiiii.

warded thee. And we see by holy scripture, & other auncient Hystories of Martirs, that the holye fayth full, and righteous euer syns Christes ascencyon, or goyng vp in their death did not doubt, but that thei went to be with Christ in spirite, which is our lyfe, health, wealth, & saluation. Iohn in his holy reuela
apo. xiiii cion, sawe an C. xl. and. iiii. M. virgins & innocents of whom he sayd: these folowe the lõde Jesu Christ, whersoeuer he goeth. And shortly after, in the same place he sayth: I heard a voice from heauen, saying vnto me, writ, happy and blessed ar the dead, which die in the lord: from henceforth (surely sayeth the spirite) they shal rest from their paines & labours, for their workes do folowe them. Soo that then they shall reape with ioye and comfort, that which they sowed with labours and paynes.

They that sow in the spirite, of the spirit shal reape euerlasting life. Let vs therefore neuer be weary of well doyng, for when the time of reping or reward commeth, we shal reape without any werines euer
galat. vi. lasting ioye. Therefore while we haue time (as S.
matth. vi. Paule exhorteth vs) let vs doe good to al men, and not laye vp our treasures in earth, where rust and
iames. v mothes corrupt it, which rust as (S. Iames sayth) shall beare witnesse agaynst vs at the great day, cõdemne vs, and shall (like most brenninge fyer) torment our flesh. Let vs beware therefore (as we tẽder our owne wealth) that we be not in the nũber of those miserable couetous and wretched menne, whych S. James byddeth mourne and lamẽt, for their gredye gatherynge, and vngodly keppynge of goodes. Lette vs be wyse in tyme, and learne to

folowe

folow the wise example of the wicked steward. Let vs so wisely order our goodes and possessions, committed vnto vs here by god for a seasō, that we may truelye heare and obey thys commauudemente of oure sauioure Christe: I saye vnto you (sayeth he) make you frendes of the wycked Mammon, that they may receyue you into euerlastyng tabernacles or dwellynges. Ryches he calleth wycked, because the worlde abuseth thē vnto al wickednes, which are otherwise the good gift of god, and the instrumēts wherby goddes seruauntes do truely serue hym, in vsing of the same. He commaunded thē not to make them riche frendes, to get them high dignities, and worldly promotions, to geue greate gyftes to riche men that haue no nede therof, but to make thē frendes of poore and miserable men: vnto whom whatsoeuer they geue, Christ taketh it as geuen to hymself. And to these frends Christ in the ghospel geueth so great honour & preheminence, that he sayth: they shall receyue them that doe good vnto them, into euerlastinge houses: not that men shalbe our rewarders for our well doing, but that Christ will reward vs, & take it to be done vnto him self, whatsoeuer is doen to suche frendes. luk. xvi.

Thus makinge poore wretches our frendes, we make oure sauiour Christ oure frende whose members they are, whose mysery, as he taketh for hys owne misery: so their relefe, succoure and helpe, he taketh for succoure, relefe, and helpe, and wyll as muche thanke vs and rewarde vs for our goodnes shewed to theym, as yf he hym selfe had receyued lyke benefyte at oure handes, as hes wytnes-

leth in the gospell, saying: whatsoeuer ye haue done to anye of these simple persons, which doe beleue in
math.xxv me, that haue ye done to my selfe. Therfore let vs diligently foresee, that our fayth and hope, whiche we haue conceiued in almighty god and in our sauiour Christ, ware not fainte, nor that the loue whiche we beare in hande to beare to hym, ware not colde, but let vs study dayly and diligently to shew our selues to be the true honourers & louers of god, by keppyng of his commaundementes by doyng of good dedes vnto our nedy neighbours, releuyng by all meanes that we can, their pouertye wyth our aboundaunce and plenty their ignoraunce with our wisdom and learning, and comforte theyr weakenes, wyth oure strength & authoritie: calling al men back from euill doyng, by godly counsel and good example, perseueryng styll in wel doyng, so long as we lyue. So shal we not nede to feare death, for any of those thre causes, afore mencioned nor yet for any other cause that can be imagined. But contrary conslderyng the manifolde sickenesses, troubles and sorowes of this present lyfe, the daungers of this perilous pilgrimage, and the great encombraunce, which our spirit hath by this sinfull flesh and fraile body subiect to death: considering also the manifold sorowes aud daungerous deceites of this world on euery side, the intollerable pride, couetousnes and lechery, in time of prosperitie: the impacient murmuryng of them that bee worldlye, in tyme of aduersitie, whiche ceale not to withdrawe and plucke vs from God, oure sauioure Christ, from oure lyfe, wealth, or euerlastynge ioye and saluacion: considering also the innumerable assaultes,

saultes of our ghostly enemy the deuyl with all hys fyery dartes of ambition, pride, leechery, vaineglory enuy, malice, detraction or backbityng, with other hys innumerable deceytes, engynnes and snares, whereby he goeth buselye about to catche all men vnder his dominion, euer lyke a roarynge Lyon, by all meanes searchyng whome he may deuoure: the faythfull Christian manne, whiche consydereth all 1.pet.v. these miseries perylls, and incommodities (whereunto he is subiecte so longe as he here lyueth vpon earth) and on the other parte, considereth that blessed and comfortable state of the heaucnly life to come and the swete condition of them that departe in the Lorde, how they are delyuered from the continuall encombraunces of their mortall and sinnefull body from all the malyce, craftes, and deceiptes of thys worlde, from all the assaultes of theyr ghostlye enemye the deuyll, to lyue in peace and rest, and endles quietnesse, to lyue in the felowshyp of the innumerable aungels, and with the congregation of perfecte iuste men, as Patriarches, Prophetes, Martyrs, and Confessors: and finallye vnto the presence of almightye GOD, and oure sauyoure Jesus Chryste. He that doeth consyder all these thinges and beleueth them assuredly, as they are to be beleued, euen from the bottome of hys hearte, beynge establyshed in GOD, in this true faythe, haupnge a quiet conscience in Chryste, a fyrme hope, and assured truste in Goddes mercye, thorough the merytes of Jesu Chryste to obtayne this quietnes, reste, and euerlastyng ioy: shall not only be without feare of bodelye death when it commeth but certaynely (as Saincte

Phillip. 1. Paule dyd) so shal he gladly (according to gods will and when it pleaseth god to cal him out of this lyfe) great lye desyre in his heart, that he maye be rid from all these occasions of euill, and liue euer to Goddes pleasure, in perfect obedience of his will, with oure sauiour Jesus Christ: to whose gracious presence the Lorde of hys infynite mercye and grace, bynge vs to raigne with him, in life euerlastynge. To whome with oure heauenlye father, and the holye ghoste, bee glorye in worldes wythout ende. Amen.

An exhortation, concerning good order and obedience, to rulers and Magistrates.

Almighty God hath created and appoynted al thinges in heauē, earth and waters, in a moste excellente and perfecte order. In the auen he hath appoynted diuincte or seuerall orders and states of Archaungelles and Aungelles. In earth he hath assigned and appoynted kynges, princes, with other gouernours vnder them, all in good and necessarye order. The water aboue is kepte and raygneth downe in due time and season. The Sunne, Moone, Sterres, Raynebowe, Thundre, Lightnynge, Cloudes, and all bindes of the ayre, do kepe theyr order. The erth Trees, Sedes, Plantes, Herbes, Corne, grasse, and al maner of beastes, kepe themselues in theyr order All the partes of the whole yere, as winter, Sommer Monethes, Nyghtes and dayes, continue in theyr ordre. All kyndes of fyshes in the Sea, riuers, and waters, with all fountaynes, Springes yea, the seas themselues, kepe theyr comelye course and order. And manne hym selfe also hath al his partes, both within and without: as soule, hearte, mynde memorye, vnderstandyng, reason speache, with all and singuler for yor all members of hys bodye, in a profitable, necessarye and pleasaunt ordre. Euerye degre of people in theyr vocatiō, calling, and office hath appointed to thē, theyr duety and ordre. Some are in hyghe degree, some in lowe, some kynges and princes, some inferiors and subiectes, preistes, and laye menne, Maysters and Seruauntes, Fathers

and chyldren, husbandes, & wiues, riche, and poore and euery one haue nede of other: so ỹ in all thinges is to be lauded and praysed the goodly order of god withoute the whiche, no house, no citie, no common wealth can continue and indure or laste. For where there is no ryght ordre, there reigneth all abuse, carnal libertie, enormitie, synne, & Babilonical confusion. Take awai kinges, princes, rulers, magistrates iudges, and such estates of gods order, no man shall ryde or go by the hygh way vnrobbed, no man shal slepe in his owne house or bed vnkilled, no man shal kepe his wyfe, chyldren & possessions in quietnes: all thinges shalbe commen, and ther must nedes folow al mischeif & vtter destruction both of soules bodies goodes and commō wealthes. But blessed be God that we in this realme of England fele not the horrible calamities, miseries, and wretchednes, which al thei vndoubtedly fele and suffre ỹ lacke thys godly order. And praised be god that we know the gret excellēt benefit of god shewed towardes vs in thys behalfe. God hath sent vs his hygh gyft, oure most dere louereigne Lady Quene Elizabeth, with godly, wise and honorable counsayle, with other superiors & inferiors in a beautiful order & goodly. Wherfore let vs subiectes do our bounden duties, geuing harty thankes to God, & praing for the preseruatiō of this godly order. Let vs al obey euē frō the botōe of our hartes, all their godly procedinges, lawes, statutes, proclamations, and iniunctions, with all other godly orders. Let vs consider the scripturs of the holy goste, which perswade and commaunde vs al obediently to be subiect: first and chiefly, to the

kynges

quenes maiestye, supreme head, ouer al, & next, to hir honorable counsayle, and to al other noble men, magistrates and officers, whych be by Gods goodnes be placed and ordered for almightye god is the only authoure and prouider of this forenamed state and ordre, as it is wrytten of God, in the booke of the Prouerbes: through me kynges do raygne: through me counsylours make iust lawes: through me do princes beare rule, and all iudges of the earth execut iudment. I am louing to them, that loue me. prou. viii.

Here let vs marke wel & remembre, that the high power and auctorite of kinges, with their makinge of lawes, iudgementes, & officers, are the ordinaunces, not of man but of god. and therfore is this word (through me) soo many tymes repeted. Here is also well to be consydered & remembred, that thys good ordre is appoynted of gods wysedome, fauour & loue specialli for them that loue god, and therfore he saith I loue thē that loue me. Also in the boke of wisedom we may euidentely learne, that a kinges power, authorytye and strength: is a great benefite of god geuen of his greate mercy, to the comfort of oure great miserye. For thus we reade there spoken to kinges. sapi. vi. Heare O ye kinges & vnderstande: learne ye that be iudges of thēdes of the earth: geue eare, ye that rule the multitudes: for the power is geuē you of the lord & the strēgth frō the hyghest. Let vs learne also here by thin fallible & vndetenable word of god ỳ kinges & other supreme & higher officers, are ordeyned of god who is most highest, & therfore they ar here diligētli taught to apply & geue thēselues, to knowledg & wisedome, necessarye for the ordryng of gods people, to

their gouernaunce committed or whom to gouerne they ar charged of god. And they be here also taught by almyghty god, that they should reknowledge thē selues, to haue all their power & strength, not frome Rome, but immediatly of god most highest. We rede in the boke of Deuteronomi ẏ al punishment perteineth to god by thys sentence: Vengeaunce is mine & I wyll rewarde. But this sentence we must vnderstād to pertayne also vnto the magistrates, which do excercise goddes roume in iudgement & punyshinge by good and godli lawes, her in erth. And the places of scripture which seme to remoue frō emong al christian mē iudgemēt, punishmēnt, or kylling, ought to be vnderstand, that no mā (of his owne priuate auc thority) may be indge ouer other, may punish, or mai kil. But we must refer al iudgement to god, to kings and rulers, & iudges vnder thē, which be gods offycers to execute iustice, and by playn wordes of scripture, haue their auctorytye & vse of ẏ sweord, graunted from god, as we are taughte by S. Paule ẏ dere & chosen Apostle of our sauior Chryst whō we ought diligently to obey, euen as we would obey our sauiour Chryst yf he wer present. Thus.s. Paule writeth to the Ro. Let euerye soule submit hymself vnto the auctorytye of the higher powers: for there is no power but of god: the powers that be, be ordeined of god, whosoeuer therefore wstādeth ẏ power, wythstādeth the ordynaūce of god, but they ẏ resist or ar a gaynst, shal receyue to thēselues dānacion, for rulers ar not fearefull to thē that do good, but to thē that do euyl. Wilt thou be without feare of the power? Doe wel then, and soo shalte thou be praysed of the same,

deu. xxx. and. iii.

rom. xiii

for he is the mynister of God, for thy wealthe. But & if thou doe that whyche is euil, then feare, for he beareth not the sweorde for naughte, for he is the minyster of God, to take vengeaunce one hym that doeth euill. Wherefore ye muste nedes obeye, not onely for feare of vengeaunce, but also, berause of conscyence: and euen for this cause paye ye trybute, for they are Gods ministers, seruinge for the same purpose.

Heare lette vs all learne of S. Paule the chosen vessel of God, that al persōs hauing soules (he excepteth none, nor exempteth none, neyther preiste, Apostle, nor prophet, saith. S. Chriso.) do owe of boundē duetye and euen conscyence, obedyence, submyssyon and subiection, to the highe powers, whyche be sette in auctoritie by god, forasmuch as they be gods liue tenauntes, Gods presidentes, Godes officers. Gods commissioners, gods iudges, ordeyned of God hym self of whom onely they haue al their power, and all their auctoritie. And the same. S. Paule threatneth no lesse payn then euerlastyng damnacion, to al disobediente persons, to al resisters agaynst this general and common auctoritie, forasmuch as thei resist not manne but god: not mans deuyse and inuension, but gods wysedome, gods order, power, and auctoritie.

The seconde parte of the Sermon. of Obedience.

Forasmuche as god hath created and dysposed all thynges in a comelye ordre, wee haue bene taughte in the first parte of thys sermon, cōcerning good ordre & obedience, ẏ we also oughte in all commen welthes; to obserue

and kepe a dewe ordre, and to be obedient to the powers, their ordynaunces and lawes, and that all rulers are appoynted of God, for a godlye ordre to bee kepte in the worlde. And also how the Magistrates oughte to learne howe to rule and gouerne accordyng to gods lawes. And that al subiectes are bounden to obey theim as gods ministers, yea althoughe they be euil, not only for feare, but also for conscience sake. And here (good people) let al marke diligentlye that it is not lawful for inferiours & subiects, in any case to resist or stād against ỹ superior powers: for. S. Paules wordes be plaine, that whosoeuer ỹ stādeth, shal get to thēselues dānacion: for whosoeuer wythstandeth wythstandeth ỹ ordinaunce of god. Our sauiour Christ himselfe and his Apostles, receyued many & diuerse iniuryes of the vnfaythefull and wicked menne in auctorytye, yet we neuer reade, that they or any of thē, caused any sedition or rebellion against authorytye. We reade ofte, that they patientlye suffered all troubles, vexations, slaunders, pangues and paynes, and deathe it selfe obedientlye, withoute tumulte or resistence. They commiteed their cause to hym that iudgeth righteously, and prayed for their enemies heartely and earnestly. They knew that the auctozity of the powers, was gods ordinaunce, and therfore both in their wordes & dedes, they taughte euer obedyence to it, and neuer taughte nor dyd the contrarye. The wicked iudge Pilat sayd to Christe knowest thou not that I haue power to crucifice the and haue power also to lose the. Jesus answeered, Thou couldest haue no power at al agaynst me, excepte it were geuen the from aboue. Whereby Christe

Iohn.xix.

taught

taught vs plainly, that euē the wycked rulers haue their power and auctho[r]ytye from god.
And therefore it is not lawfull for their subiectes, by force to withstand thē, although thei abuse their power, much lesse then it is lawful for subiectes to wstōd their godly & chrystian princes, whych do not abuse their auctho[r]itie, but vse the same to gods glory, and to the profitte and commoditie of Gods people. The i.pet.ii.
holy Apostle.s. Peter, commaundeth seruauntes to be obedyente to theyr maysters, not onely if they bee good & gētle, but also yf they be euil and froward, affirming that the vocacyon and calling of godes people, is to be pacyente, and of the sufferinge syde. And ther he bryngeth in the pacience of our sauior Christ to perswade obedience to gouernors, yea althoughe they be wycked and wrong doers. But let vs nowe i.pet.ii.
heare.s. Peter hymselfe speake, for his owne wordes certifye best our conscyence, Thus he vttereth them in his firste Epistle: Seruauntes obeye youre Maistres wyth feare, not onely if they be good and gentle but also yf they be frowarde. For it is thancke woorthye, yf a man for conscyence towarde god, suffereth greife, and suffereth wronge vndeserued, for what i.pet.ii.
prayse is it, when ye be beaten for youre faultes, yf ye take it pacyentlye. but when ye do well, yf you then suffer wrong & take it pacyentlye, then is ther cause to haue thancke of god, for here vnto verelye wer ye called. For so did Chryste suffer for vs, leauing vs an i.re.xviii xix.& xx.
exāple, that we should folow his stepppes. All these be the verye woordes of.s. Peter. S Dauid also teacheth vs a good lessō in this behalfe, who was many times most cruelly & wrongfully persecuted of kynge

Saule, and manye tymes also put in ieopardye and daunger of his lyfe by kinge Saule & hys people, yet he neuer withstod, neither vsed any force or violence agaynst kinge Saule his mortall or deadly enemye, but dyd euer to his liege lord & master kinge Saule most true, most diligent, and most faithful seruice. In so much, that whē the Lord god had geuen king Saule into Dauydes handes in hys owne cane, he would not hurte him, when he might without al do dely peril easely haue slaine him, no he would not suf fer any of his seruauntes, once to laye their handes vpon king Saul, but prayed to god in this wise: lord kepe me from doing that thing vnto my maister, the lordes anionted: kepe me that I laye not my hande vpon him, seing he is the anointed of ỹ lord: for as tru ly as the lorde liueth (excepte the lorde smyte hym, or excepte his day come, or that he goo downe to war & in battayle perish) the lord be merciful vnto me, that I lay not my hande vpon the lordes anoynted.

And that Dauid might haue kylled his enemy kyng Saule, it is euydently proued, in the first boke of the kynges, both by the cuttinge of the lappe of Saules garmente, and also by playne confession of kynge Saule. Also an other tyme (as is mencyoned in the same booke (when the most vnmercyfull, and moost vnkinde king Saule dyd persecut poore Dauid, god dyd agayne geue kynge Saule into Dauydes han des, by castynge of kinge Saule and hys whole ar mye, into a deade sleepe: so that Dauid and one Abi say with him, came in the nighte into Saules hoste where Saule lay sleepynge, and his speare stacke in the grounde at his heade. Then sayde Abysai vnto

Dauid

Dauid: god hathe delyuered thyne enemye into thy
handes at this tyme, nowe therfore let me smite him
once wyth my speare to the earth, & I will not smyte
him agayn the second tyme: meaning therby to haue
killed him w̄ one stroke, and to haue made hym sure
for euer. And Dauid aunswered and sayd to Abisai:
destroy him not, for who can laye his handes on the
lordes anointed and be giltles. And Dauid sayd fur
thermore: as sure as the lorde lyueth, the Lorde shal
smyte hym, or hys day shal come to dy, or he shal de-
scende or go downe into batall & there peryshe. The
lord kepe me frō laying my handes vppon the lordes
anointed. But take thou nowe the speare that is at
his heade, & the cruse of water, & let vs go: & so he did
Here is euidently proued, that we may not w̄stand
nor in anye wayes hurte an anoynted king, which is
gods liuetenaunte, vice gerent, and highest minister
in that countrye where he is kynge. But peraduen- obiecti
ture, some here woulde say that Dauid in his owne un.
defence might haue killed kinge Saule lawefully, &
wyth a safe conscyence. But holy Dauid did knowe answere
that he mighte in no wyse w̄stand, hurt, or kil hys so
ueraygne lord & kyng: he did know, that he was but
king Saules subiecte, though he wer in great fauor
wyth god, and his enemy king Saule out of gods fa
uor. Therfore, though he wer neuer so much prouo-
ked, yet he refused vtterly to hurte the lordes anoin-
ted. He durste not for offendyng god & his own con-
science, (although he had occasion and oportunitye)
once lay his handes vpon gods high officer ye kinge,
whō he did know to be a persō reserued & kepte (for
his office sake) onely to gods punishmēt & iudgemēt

Therfore

Therfore he praieth so ofte, & so earnestly, that he lay
psal. lxxx and. viii. not hys hades vpon the lordes annoynted. And by
these. ii. exaples. s. Dauid (beynge named in scripture
a man after Gods own heart (geueth a generall rule
& lesson to al subiectes in the world, not to withstand
their leige lord & king, not to take a sweorde by their
pryuate auctoritie against their king, gods annoin
ted who onely beareth the sweord by gods auctority
for the maintenaunce of the good, and for the punish
ment of the euil: who onely by Gods lawe, hathe the
vse of the sweorde at hys cōmaundement & also hath
alpower, iurisdiction, regimēt coerciō & punyshmēt
as supreme gouernoure of al his realmes & dominy-
ons, & ẏ euen by the auctoritie of God, & by Gods or-
dynaūces. Yet an other notable storye & doccryne is
in the seconde booke of the kynges that maketh also
for thys purpose. When an Amalichite, by kynge
Saules owne cōsent & commaundement, had killed
ii. reg. i kyng Saule, he went to Dauyd, supposyng to haue
hadde greate thanke for his message, ẏ he had kylled
Dauids deadly enemy, and therefore he made great
hast to tel to Dauid the chaunce: bringing with him
kyng Saules Crowne that was vpon his heade, &
his bracelet that was vpō hys arme, to perswade his
tidinges to be true. But godly Dauid was so far frō
reioysing at these newes, that immediatly & forth wh
he rēt his clothes of hys back, he mourned & wepte &
said to the messenger: how is it that thou wast not a-
frayd to lay thy hādes on the lords annoynted to de
stroy hi? And by & bi Dauid made one of his seruaū-
tes to kill ẏ messenger, saying: thy bloude be on thine
own head for thy own mouthe hath testified & wit-
nessed against

against the, grauting that thou hast slain the lordes anointed. These examples being so manifest & euydent it is an intollerable ignoraunce, madnes, and wickednes, for subiectes to make any murmuring, rebellion, resistence or wstāding, cōmociō, or insurrectiō against their most dere and most dread soueraigne Lord & king, ordeined & appointed of gods goodnes, for their commoditie, peace and quietnes. Yet let vs beleue vndoutedly, (good christiā people) that we maye not obey Kynges, Magistrates, or any other, (though they be our owne fathers) yf thei woulde commaunde vs to do any thing, contrari to gods cōmaundemēts. In such a case, we oughte to say with ẏ Apostles: we must rather obey God then man. But neuertheles in ẏ case, we may not in anye wise withstande violētly, or rebel against rulers, or make any insurrecciō, sediciō, or tumultes, eyther by force of armes, (or other waies) against the annointed of the lord, or ani of his appointed officers. But we muste in such case, paciently suffre al wronges & iniuries, referring the iudgemēt of our cause onely to god: Let vs feare ẏ terrible punishmēt of almightie God, against traitors, or rebellious persons, bi ẏ exāple of Chore, Dathā, & Abiron, which repugned & grudged against gods Magistrates, and officers and therefore the earth opened, and swalloed them vp alyue. Other for their wicked murmuryng and rebellion, were by a sodaine fire sente of god, vtterli consumed. Other for their frowarde behauioure to their rulers and gouerners, Gods ministers, were sodainly strycken, wyth a foule leprosye. Other were stinged to death with wonderful strange firie

actes, v.

 serpentes.

serpentes. Other were soze plagued, soo that there was killed in one day, the numbze of fourtene thousand and seuen hundzed, foz rebellion agaynst them whom god had appointed to be in authozitie. Absalon also, rebelling agaynst his father kynge Dauid, was punished with a straunge and notable death.

ii. reg. xviii

The thyrde parte of the Sermon of Obedyence.

YE haue hard befoze in this sermon of good ozdze & obedience, manifestly pzoued both by scriptures & examples, that all subiects are boudē to obey their magistrates, and foz no cause to resist oz withstand, rebel, oz make any sedicion agaynst them, yea although thei be wicked men. And let no man thinke ỹ he can escape vnpunished, that committeth treason, conspiracie, oz rebellion, agaynst his souereigne Lozde the kinge, though he commyt the same neuer so secretly, ether in thought wozd oz dede: neuer so pzeuely, in his pziuye chamber, by himselfe, oz openly communicating and consulting with other. Foz treason will not be hid: treason wyll out at the length. God wyl haue that most detestable vyce, bothe opened and punyshed, foz that it is so directly agaynst his ozdeinaūce and agaynst hys highe pzyncypall iudge and anoynted in earth. The violence and iniurye, that is committed agaynst authozitie, is commytted agaynste God, the commen weale, and thee whole Realme, which god will haue knowen & condingly oz wooz, thelye punished, one way oz other. Foz it is notably wzitten of the Wise mā in Scripture, in ỹ boke called Ecclesiastes: wishe the kynge no euyll in thy

eccle. x.

thought

thought, nor speake no huet of him in thy priuy chā-
ber: for a byrd of the ayre shal betraye thy woyce, and
with her fethers, shal bewraye thy woordes. These
lessons and examples are written for our learning.
Therfore let vs all feare the most detestable vyce of
rebellion euer knowing & remembring, that he that
resisteth or wtstandeth cōmon authoritie, resisteth or
wtstādeth god & his ordinance, as it may be proued
by many other mo places of holye Scripture. And
here let vs tak hede ỳ we vnderstād not these or such
other like places (which so streightly cōmaūde obe-
dience to supernours, and so straightly punisheth re-
bellion, & disobedience to the same) to be meant in a-
ny cōdicio of ỳ pretensed or coloured power of ỳ by-
shop of Rome. For truly ỳ scripture of god alloweth
no such vsurped power full of enormities, abusiōs &
blasphemies. But the true meaning of these & suche
places be to extol and set forth gods true ordinance
and the authoritie of gods anoynted kinges, and of
their officers apointed vnder thē. And concerninge
the vsurped power of the bishop of Rome, which he
most wrongfully chalēgeth as the successor of Christ
& Peter: we may easly perceiue how false, fained, &
forged it is, not only in ỳ it hath no sufficiēt groūd in
holy scripture, but also by ỳ fruites & doctrine ther-
of. For our sauior Christ & S. Peter teacheth moste
earnestly & agreably obedience to kinges, as to the
chiefe & supreme rulers in this worlde, next vnder
god: but the bishop of rome techeth ỳ thei ỳ ar vnder
him ar fre frō al burdēs & charges of ỳ cōmō welth &
obediēce towards their prince, most clearly against
Christes doctrine & S. Peters. Ye ought therefore

rather to be called Antichrist, & the successour of the Scribes & Pharises, then Christes vicar, or s. Peters successour: seing that not only in this point, but also in other weighty matters of christiā religion, in matters of remission & forgeuenes of syns, and of saluation, he teacheth so directly against both s. Peter & against our sauiour Christ: who not onely taught obedience to kinges, but also practised obedience in
mat. xvii their cōuersatiō & liuing. For we read that thei both paied tribute to the king. And also we read that the holy virgin Mary mother to our sauior christ, & Joseph, who was taken for his father at the emperors commaundemēt went to the citie of Dauid named
lucke. ii. Bethleem, to be taxed emōg other, & to declare their obediēce to the magistrates, for gods ordinaunces sake. And here let vs not forget the blessed vyrgyn Maries obedience: for although she was hyghly in gods fauour, and Christes naturall mother, & was also great with childe that same tyme, & so nigh her trauaile, that she was deliuered in her iourney: yet she gladly without any excuse or grudging (for conscience sake) did take that cold & foule winter iourney, being in the meane season so pore that she lay in the stable, & ther she was deliuered of christ. And according to the same, lo how s. Peter agreeth writig
s. pete. ii. by expres words in his first epistle: submit your selues or be subiect (saith he) to kings as vnto ẏ chiefe heades or vnto rulers, as vnto them that are sente of him, for the punishment of euyll doers, and for the praise of thē that do well, for so is the wil of God. I nede not to expounde these words they be so plaine of thē selfes s. Peter doth not say: submit your selfes

vnto

vnto me as supreme head of the Church: neyther he saith, submit your selues frō tyme to tyme, to my predecessors in Rome: but he saith submit your selfes vnto your king as supreme head, and vnto those that he appointeth in authoritie vnder him. For that ye shall so shewe your obedience, it is the wyl of God. God wil that you be in subiection to your head and king. That is gods ordinaunce, gods commaundement & gods holy wil, that the whole body of euery realme, and al the membres and partes of the same shalbe subiect to theyr head their king. and that (as S. Peter writeth) for the lordes sake: and (as S. Paule writeth) for conscience sake, and not for feare only. Thus we learne by the worde of god to yelde to our kynge, that is dew to our kynge, that is honor, obedience, paymentes of dew tares, customes, tributes, subsidies, loue and feare. Thus we know partly our bounden dueties to commen authoritie nowe let vs learne to accomplish the same. And let vs moste instauntly and heartily praye to God, the onely authoure of al authoritie, for al them that bee in authoritye, accordinge as S. Paule willeth writing thus to Timothy, in hys first epistle: I exhorte therefore that aboue all thinges, praiers, supplications, intercessions, and geuing of thankes be done for all men: for kinges, and for al that be in authoritie, that we may liue a quiet & a peaceable lyfe with al godlines & honesty: for that is good, & accepted or alowable in the sighte of god our sauiour. Here S. Paule maketh an earnest, and an especiall exhortacion, concerning geuyng of thankes, and praier for kinges and rulers, saying: aboue all thinges, as bee

1. pete. ii. rom. xiii.

mat. xxii 1. tim. ii

rom. xiii

might say, in any wise principally & chiefly let prayer be made for kynges. Let vs heartely thanke god for his great and excellent benefite and prouidence concerning the state of kinges. Let vs pray for thē, that thei maye haue gods fauour, and gods protection. Let vs pray that they may euer in all thynges haue God before theyr eyes. Let vs pray that they may haue wisdom strength, iustice, clemency, zeale to gods glorye, to gods veritie, to christian soules, and to the common wealth. Let vs pray, that they maye rightlye vse theyr swoorde and authoritie, for the mayntenaunce & defence of the catholyke faith conteyned in holy Scripture, and of their good and honest subiectes, and for the feare of punyshemente of the euyll and vicious people. Let vs praye that they may faythfully folow the moste faythful kings and Captaynes in the Bible, Dauid, Ezechias, Iosias, & Moses with suche other. And let vs praye for our selues, that we may liue godly, in holy and christian conuersation: so we shall haue God of our syde: and then let vs not feare what man can doe against vs. So we shall liue in true obedience, both to oure moste mercyfull kynge in heauen, and to oure moste christian Queene in earth: so shall we please GOD and haue the exceedyng benefyte, peace of conscience rest and quietnes here in the worlde, and after thys lyfe, we shall enioye a better lyfe, rest, peace, and the euerlasting blesse of heauen, which he graunt vs all that was obedient for vs al, euen to the death of the crosse Jesus Christ: to whome wyth the father, and the holy ghost, be all honour and glory, bothe nowe and euer. Amen.

iudith .b

C 3

A Sermon agaynst Whoredome and vnclennesse.

ALthough ther want not (good christian people) great swarmes of vices worthy to be rebuked (vnto such decaye is true godlynes and vertuous liuyng nowe come: (yet aboue other vyces, ỳ outragious seas of aduoutri or breaking of wedlocke) whoredome, fornication & vnclennesse, haue not onely brast in, but also ouerflowed almost ỳ whole world, vnto the great dishonor of god the exceding infamy of the name of christ the notable decay of true religion, and the vtter destruction of the publeque welth: and that so aboundantly, that through the customable vse therof, this vice is growen vnto such an height, that in a maner emong many, it is coumpted no sinne at all, but rather a pastime, a daliaunce, and but a touch of youth: not rebuked, but wynked at: not punished, but laughed at: wherefore it is necessarye at thys presente to intreate of the sinne of whoredome, and fornication, declaryng vnto you, the greatnes of this syn, and howe odyous, hatefull, and abhominable it is, and hathe alwaye bene reputed, before god and all good menne, and howe greuously it hathe bene punished, both by the lawe of GOD, and the lawes of dyuerse prynces. Agayne, to shewe you certayne remedyes, whereby ye maye (throughe the grace of GOD) eschewe thys mooste detestable synne of whoredome and fornycatyon, and leade your lyues in all honestie and cleannesse. And that ye maye perceiue, that fornicatyon and whoredome

are

are (in the lyght of God) moost abhominable sinnes ye shal call to remembraunce thys cõmaundemente of god: thou shalt not commit adultery, by ỹ which exod.xx. word adultery, although it be properly vnderstand of the vnlawful commixtion or ioyning together of a maryed man with any woman beside his wyfe, or of a wife with any man beside her husband, yet ther by is signified also, al vnlawful vse of those partes, which be ordayned for generation. And this one cõmaundement (forbidding adulterye) doeth sufficientlye paynt, and sette out before our eyes, the greatnes of this sinne of whoredome, and manifestlye declareth, howe greatly it ought to be abhorred of all honest and faithful persons. And that none of vs al shal thinke himselfe excepted from this commaundement, whether we be old or yong maryed, or vnmaried man, or woman, heare what God the father sayeth by hys moste excellente Prophete Moyses: There shal be no whore emonge the daughters of deut.xxiii Israel, nor no whoremongers, emonge the sonnes of Israell.

Here is whoredom, fornication, and all vnclennesse forbidden, to al kindes of people, all degrees, & al ages, wout exception. And ỹ we shall not doubt, but ỹ this precept or commaũdemente pertayneth to vs in dede, heare what Chr, ist ỹ perfect teacher of al truth) saith in the newe testament. Ye haue hard matth.v. (saith Christ) that it was sayde to theym of the olde tyme, thou shalt not committe adulterye: but I saye vnto you: whosoeuer seeth a womã, to haue his lust of her, hath committed adultery with her alreadye in his heart. Here our sauiour Christ, doth not only

conspyre

confyrme and stablishe the lawe agaynste adultery, geuen in the olde Testamente of God the father, by his seruaunte Moyses, and make it of full strengthe, continually to remaine emonge the professors of hys name in the newe lawe. But he also condemning the grosse interpretation of the Scribes and Phary-sies, whych taught that the aforesayde commaunde-mente onely required to abstaine from the outward adulterye, and not frome the fylthy desires and vn-pure lustes, teacheth vs an exacte and full perfecty-on of puritie and clennes of lyfe, bothe to keepe oure bodyes vndefiled, and our hertes pure and free from al euyll thoughtes, carnall desyre, and fleshelye con-sentes. Howe canne we then be free from thys com-maundemente, where so great charge is layde vpon vs? Maye a seruaunt do what he wyl in anye thing hauinge a commaundemente of hys mayster to the contrarye? Is not Christ oure mayster? Are not we hys seruauntes? Howe then maye we neglecte oure master will & pleasure, and folowe oure owne wyl & phantasy? Ye are my frendes (saieth Christ) yf thou kepe those thynges that I commaunde you. iohn. xv.

Nowe hath Christ oure master commaunded vs that we shoulde forsake all vnclennesse and leecherye both in body and spirite: this therefore must we doe yf we looke to please God. In the gospel of Saincte Mathewe, we reade that the Scribes and Phary-sies were grieuously offended with Christ, because his disciples did not kepe the trabytions of the fore-fathers, for they washed not their handes whē they wente to dinner or supper, and emong other thynges Christe aunswered and sayd: heare and vnderstand

math. xv

math. xv

math .xv not that thinge which entreth into the mouth, defyleth the man, but that whiche commethe oute of the mouth defyleth the man. For those thynges whyche procede oute of the mouth, come furth from the harte and they defyle the man. For out of the hert, procede euill thoughtes, murthers, breakynge of wedlocke, whoredome, theftes, false witnes, blasphemies these are the thynges whyche defyle a man. Her maye we se, that not onely murther, theft, false witnes & blasphemye defyle menne, but also euyll thoughtes breakinge of wedlocke, fornication, and whoredome.

Iohn.xii. titus.i Who is nowe of soo lytle wit, that he wyll esteme whoredome and fornication, to bee thynges of small importaunce, and of no weight before God: Chryste (whyche is the truth and cannot lye) sayth, that euill thoughtes, breakynge of wedlocke, whoredome, and fornycayton, defyle a manne, that is to saye corrupte bothe the bodye and soule of man, and make them of the temples of the holye Ghoste, the filthy dunghill, or dungeon of all vncleane spirites of the house of god, the dwellinge place of Sathan.

Ioh.viii. Agayne in the gospell of Sayncte John, when the womanne taken in adulterye, was broughte vnto Chryste, sayde not he vnto her, Goe thy waye and sinne no moore. Doeth not he here call whoredome synne? And what is the rewarde of synne, but euerlastinge deathe? If whoredome bee sinne, then is it not lawesul for vs to commit it. For S. John saieth he that committeth syn, is of the deuill. And oure sauiour sayth: euery one that commytteth sin, is ẏ seruaũte of synne If whoredom had not ben sinne, surely s. Ihon Baptist woulde neuer haue rebuked king

roma,vi, i.ioh,iii, iho, viii roma,vi

Herod

Herode for takinge his brothers wyfe, but he tolde him plainlye that it was not lawfull for hym to take his brothers wyfe. He winked not at the whoredom of Herode although he were a kyng of greate power but boldely reproued him, for his wycked and abhominable lyuinge, although for the same he loste hys heade. But he would rather suffer deathe (when so God so dishonored by the breakynge of hys holy precept or cõmaundement) then to suffer whoredõ to be vnrebuked euẽ in a kyng. If whoredom had ben but a pastyme a daliaunce, & a thinge not to be passed of as many compte it nowe a dayes, truly Johan had ben more then twise mad, yf he would haue had the displeasure of the kyng, yf he would haue ben cast in to prison and loste hys heade for a trifle. But Johan knewe right well how filthy stynking and abhominable the synne of whoredom is in the sight of God, therfore wolde he not leaue it vnrebuked, no not in a kinge. If whoredome bee not lawefull in a kynge, neyther is it lawful in a subiecte, If whoredom be not lawefull in a publique or comon officer, neyther is it lawfull in a pryuate person. If it be not lawfull neither in king nor subiect neyther in comon officer, nor priuate person, truely then is it lawful in no man nor woman of what degre or age they be.

Further more in the actes of the Apostles we read, that when the apostles and elders, wych the whole congregation, wer gathered together to pacifye the harts of the faithful dwellinge at Antioche (whiche were disquieted through the false doctrine of certen Jewish preachers) they sente woord to the brethren that it semed good to the holye ghoste, and to theym acte. xv.

to charge them wyth no more then wyth necessarye thynges: emong other they wylled them to abstaine from Idolatrye and fornication, from whyche (saide they) yf ye kepe your selues, ye shal do well.

Note here, how these holy and blessed fathers of Chrystes churche, woulde charge the congregation wyth no mo thynges then were necessarye. Marke also howe emonge these thinges, from ẏ whych they commaunded the brethren of Antioche to absteyne, fornication and whoredome is numbred. It is therefore necessarye, by the determinatyon and consent of the holye goste, and the apostles and elders with the whole congregation, that as frome Idolatry and superstition, so lykewyse we muste abstayne from fornicatyon and whoredome. It is necessarye vnto saluation to abstayne frome Idolarye. So is it to abstayne from whoredome. Is there any nygher waye to leade into damnacyon, then to bee an Idolater No: euen so, neyther is ther a nerer waye to damnation then to be a fornicatour and an whoremonger.

Now where are those people, whych so lyghtlye esteme breakynge of wedlocke, whoredom, fornication and adulterye. It is necessarye sayeth the holye gost, the blessed apostles, the elders, wyth the whole congregation of Chryste: it is necessary to saluation (saye they) to abstayne from whoredome. If it be necessarye vnto saluacyon, then wo be to them, whyche neglectinge their saluatyon, geue their myndes to so sylthy and stinking sinne, to so a wycked vice, to such detestable abhominacion.

The

The seconde parte of the sermon agaynste adultery.

YOu haue ben taught in the first part of this sermon against adultery, how that vice at this day raygneth moste aboue all other vices. And what is mente by this woorde adulterye, and howe holy Scripture dysswadeth or discounsaileo from doynge that sylthy synne: and finallye what corruption comethe to mans soule thorough the synne of adultery. Nowe to procede further, let vs heare what the blessed apostle S. Paule saythe to thys matter. Wrytynge to the Romaynes he hath these wordes: Let vs caste awaye the workes of darkenes, and put one the armours of lyghte. Let vs walke honestelie, as it were in the day tyme, not in eatinge and drynking, neither in chaumbringes and wantonnes, neyther in stryfe and enuyinge but put ye on the Lord Jesu Chryst, & make not prouision for the fleashe to fulfyll the luftes of it. Here the holye apostle exhorteth vs to caste awaye the woorkes of darkenesse, whyche emonge other, he calleth gluttonous eatinge, drynkinge, chaumberynge and wantonnesse, whyche are all mynysters vnto that vyce and preparatyons to induce and brynge in the fylthye synne of the fleshe. He calleth thrym the dedes and woorkes of darkenesse, not onelye because they are customable doone in darekenesse, or in the nighte tyme, for euery one that doth euil hateth the lyght, nether commeth he to the lyghte, lest hys workes should be reproued, but that they leade the right way, vnto that vtter darkenes, where Sepyng and

rom. xv.

iohn. iii.

math. xiii.

gnashynge of teeth shalbe. And he sayeth in another place of the same Epistle: They that are in the flesshe can not please god. We are debters not to theflesshe that wee shoulde liue after the flesshe, for yf ye liue after the flesshe, ye shall dye. Agayne he sayth, Fly frome whoredome, for euery synne that a manne committeth, is wythoute his body: but whosoeuer committeth whoredome, synneth agaynste hys owne bodye. Do ye not knowe that youre members are the temple of the holye goost which is in you, whom also ye haue of God, and ye are not youre owne? For ye are dereley boughte: glorifye GOD in your bodyes. &c. And a litle before he sayeth: Doe ye not knowe that youre bodyes are the membres of Christe? Shall I then take the membres of Christe, and make them the membres of an whore? God forbyd: do ye not knowe that he whyche cleaueth to an whore, is made one bodye wyth her? There shalbe two in one flesshe (sayth he) but he that cleueth to the lord is on spirit. What godly reason doth the blessed apostle S. Paule bring forth here to dissuade or discounsel vs frome whoredome and all vnclennesse? Youre membres (sayeth he) are the temple of the holye ghooste: whyche whosoeuer doth defyle, god wil destroye, him, as sayeth Sayncte Paule. If we be the temple of the holye ghost, howe vnfittinge then is it to driue that holy spirit from vs, thrughe whoredome, and in his place to set the wicked spirites of vnclenes and fornication? to be toyned and doe seruice to theym? ye are dereley boughte (sayeth he) therefore glorifye God in youre bodyes. Christ that innocente lambe of god hath bought vs from the seruitude of the deuil, not with corruptible

gold

golde & siluer, but wt his most precious & dere hearte blond. To what intent, That we shoulde fal againe vnto oure olde vnclennes, & abhomynable lyuynge? Naye verylye? But that we should serue hym all the dayes of our lyfe, in holynes and ryghteousnes, that we should glorysie him in our bodyes, by puritie and clennes of life. He declareth also that our bodies are the mēbres of Chryst. How vnsemely a thing is it thē to sease to be incorporate or imbodyed and one wyth Chryst, & throughe whoredome to be inioyned, and made all one wyth an whore? What greater dishonor or iniurye canne we dooe to Christe, then to take awaye frome him, the members of his bodye, and to ioyne theym to whores, deuels, and wicked spirites And what more dishonor can we doe to oure selues then throughe vnclennes, to lose so excellent a dignitye, and freedome, and to become bonde slaues, and miserable captynes, to the spiryte of darckenes: Let vs therefore consyder, fyrste the glorye of Chryste, and then oure estate, oure dignitie and fredom wher in god hath set vs, by geuing vs his holy spirite: and let vs valeantlye defend the same agaynst Sathen, and all hys craftye assaultes: that Chryst may be honored, and that we lose not oure lybertye or fredom, but styl remayne in one spirite wyth hym. luke, i.

Moreouer, in hys Epistle to the Ephesians, the blessed Apostle wylleth vs, to be soo pure, & fre frome adulterye, fornication, and all vnclennes, that we not once name them emonge vs (as it becomme the saintes) nor filthynesse, nor foolyshe talkynge, nor lestynge, whych are not comely, but rather geuing of ephes, v.

thankes

thankes. For this ye knowe (sayeth he) that no whor
gala.v. monger, either vnclene person, or couetous person,
i.cor. vi. (whyche is anye ydolater) hath any inherytaunce in
the kingedome of Chryste and God. And that we
shoulde remember to be holye, pure, and fre frome all
vncleanesse: The holye Apostle calleth vs Sayntes
because we are sanctified and made holy in the bloud
of Chryste through the holy ghoste.

Nowe yf we be sayntes, what haue we to do wyth
the maners of the Heathen? Sayncte Peter sayeth
i.pet.i As he whyche called you is holye, euen so be ye holye
also, in all youre conuersacyon, because it is wrytten
Be ye holye, for I am holy. Hytherto haue we heard
howe grieuous a synne fornicatyon and whoredome
is, and howe greatlye god doth abhorre it, throughe
leui.xi. and.xx out the whole scripture. How can it anye other wise
be, then a synne of moste abhominacion, seing it once
maye not be named emonge the Chrystians, muche
lesse it maye in any pointe be committed. And sureli
if we would weighe the greatnes of thys synne, and
consider it in the ryghte kynde, we shoulde fynde the
sin of whoredome, to be that moste fylthye lake, foule
puddle and stynkynge synke: wherevnto all kyndes
of synnes and euyls flowe: where also, they haue
theyr restynge place and abidinge.

For hath not the adulterer a pryde in hys whore-
dome: as the Wyseman sayeth: They are glad whē
they haue done euyll, and reioyce in thinges that are
starke noughte. Is not the adulterer also ydle, and
delighteth in no godlye exercise but only in that hys
moste fylthy and beastly pleasure: Is not hys minde
pluckte and vtterlye drawen awaye, frome all ver-

tuous

tuous studies, and fruitful labours, and onely geuen to carnal and fleshly imaginacions. Doth not the whore monger geue hys mynde to gluttonie, that he maye be the more apte to serue hys lustes, and carnal pleasures. Doeth not the adulterer geue hys mynde to couetousnes, and to polling and pilling of other, that he may be the more able to mayntaine hys harlottes and whores, and to continue in his filthy, and vnlawful loue. Swelleth he not also wyth enuye, agaynste other, fearing that his pray should be allured and taken away from hym. Agayne, is he not yreful and replenished with wrath and displeasure, euen against his best beloued, if at any time, his beastlye and diuelysh request bee letted. What sinne, or kind of sinne is it, that is not ioyned wyth fornicacyon & whoredō. It is a monster of manye heades: It receyueth all kyndes of vyces, and refuseth all kindes of vertues. If one seueral sinne bringeth damnacio, what is to be thought of that synne, whiche is accōpanied with al euils, & hath wayting on it, whatsoeuer is hatefull to god, damnable to man, and pleasaunt to Sathā.

Greate is the damnacyon, that hangeth ouer the heades of fornicatours, and adulterers. What shal I speake of other incommodytyes, whyche issue, and flowe oute of this stinkinge puddell of whoredome. Is not that treasure, whiche before al other is moste regarded of honest persōs, the good fame and name of man and woman, lost through whoredom. What patrimonie or liuelehod, what substaunce, what goodes, what ryches, doth whoredome shortly consume & bring to nought. What valiauntnes & strength is many times made weake, & destroied with whoredō

What wit is so fine, ꝑ is not doted & defaced thrugh whoredom? What beautie (although it were neuer so excellent) is not disfigured through whoredome?

Is not whoredome an enemie to the pleasaunte floure of youth, & bringeth it not gray heyres, & olde age, before ꝑ time? What gift of nature (although it were neuer so precious) is not corrupted with whordom? Come not ꝑ french pockes, with other diuerse diseases, of whordome: From whence come so many bestardes and misbegotten children, to the high displeasure of god, & dishonor of holy wedlocke, but of whordom? How many cõsume all theyr substaunce and goodes: & at ꝑ last fal into such extreme pouertie, ꝑ afterward they steale, & so are hanged, through whordom? What contention & manslaughter commeth of whoredom? How many maidens be defloured, howe many wiues corrupted, how manye wydowes defiled, through whordom: Howe much is ꝑ publique & cõmune weale impouerished, & troubled through whoredom: How much is gods word cõtẽned & depraued by whoredom & whormongers: Of this vice cõmeth a great part of the diuorces: which (nowe a daies) be so commonly accustomed & vsed, by mens priuate authoritie, to the great displeasure of God, and the breach of the most holye knotte and bond of matrimonye. For when this most detestable sinne is once crepte into the breast of the adulterer, so that he is entangled with vnlawful and vnchaste loue, straighte wayes, hys true and lawefull wife is dispised, her presence is abhorred, her compani stinketh, and is lothsome, whatsoeuer she doth is dysprayed, there is noo quyetnes in the house,

soo

ſo long as ſhe is in ſyght: therfore to make ſhort tale muſt ſhe awaye, for her huſbande can broke her no longer. Thus throughe whoredome is the honeſte and harmeleſſe wife put away, & an harlot receiued in her ſtede: & in like ſorte it happeneth manye times in the wife towardes her huſbande. O abhomination: Chriſt our ſauioure very god & man comming to reſtore the lawe of his heauenlye father vnto the right ſence, vnderſtanding and meaning (amonge other things) reformed the abuſe of this law of god: For where as the Iewes vſed of a long ſufferaunce by cuſtome to put awaye their wiues at their pleaſure for euery cauſe: Chriſt correctyng that euyll cuſtome did teach that if any mã put away his wife & marieth another for any cauſe except only for adultery (whiche then was death by the lawe) he was an adulterer, & forced alſo his wife ſo diuorced to commit adultery, if ſhe were ioyned to any other man: & the mã alſo ioyned with her to commit adultery. In what caſe then are thoſe adulterers, whiche for the loue of an whore put away their trew and lawfull wyfe agaynſt al lawe, right, reaſon, and conſcience: O damnable is the ſtate wherein they ſtand. Swift deſtruction ſhall fal on them, yf they repent not, and amende not: for GOD wyl not euer ſuffer holy wedlocke thus to be diſhonoured, hated, & deſpiſed. He wil once puniſh this fleſhely and lycencious maner of liuing, & cauſe that his holy ordinaũce ſhalbe had in reuerence and honoure. math. xix

For ſurely wedlocke (as the apoſtle ſayeth) is honorable amonge all men, and the bed vndefiled: But whoremongers and lornicatours, god wyll iudge: hebre. xiii.

that is to say, punish and condēne. But to what purpose is thys labour taken, to describe and set forth the greatnes of the sinne of whordome, and the incōmodities that issue & flow out of it, seing that breath and tongue shal soner faile any man, then he shal or maye be able to set it out accordyng to the abhominacion and haynousnes therof. Notwythstanding this is spoken to the entent, that al men shoulde flee whoredom, and liue in the feare of god: God graūt that it maye not be spoken in vaine.

The thirde parte of the sermon. against adultery.

IN the second part of this sermon agaynst adultery, that was last read, you haue learned how earnestlȳ scripture warneth vs to auoyde the sinne of adultery, and to embrace clennes of life, & that through adultery we fal into all kindes of sinnes & are made bonde slaues to the deuil. Through clennes of life we are made mēbres of Christ. And finally how far adultery bringeth a man from al goodnes, & driueth him headlong into al vices, mischiefe, & miseri. Now wil I declare vnto you in ordre, wyth what greuous punishmēts god in times past, plaged adultery: & how certayne worldely Princes also did punish it: that ye may perceyue, that whoredom and fornicacion be sinnes no lesse detestable in the sighte of God, and of al good menne than I haue hetherto vttered. In the firste booke of Moyses we reade that when mankynde
gene. vi. began to be multiplied vpon the earth, the menne and weomen gaue their myndes soo greatelye to

fleshly

fleſhlye delyght, and fylthye pleaſure, that they lyued wythout all feare of God. God ſeeth this their beaſtlye and abhominable lyuynge, and perceyuyng that they amended not, but rather encreaſed daylye more and more, in their ſinnefull and vncleane maners, repented that euer he hadde made manne: and to ſhewe how greatly he abhorred adultery, whoredom fornication, and al vncleanneſſe, he made al the fountaynes of the deepe earthe, to burſt oute, and the ſluces of heauen to bee opened, ſoo that the rayne came doune vpon the earthe, by the ſpace of fourty dayes. and fourtye nyghtes, and by this meanes, deſtroyed the whole worlde, and all mankinde, eighte perſons onelye excepted: that is to ſaye, Noe: the preacher of ryghteouſneſſe (as Saynct Peter calleth hym) and his wife, his three ſonnes, and their wyues.

O what a greyuous plague dyd God caſt here vpon all lyuing creatures, for the ſinne of whoredome? For the whyche God toke vengeaunce, not onelye of man, but alſo of beaſtes, foules, and all liuinge creatures. Manſlaughter was committed beefore, yet was not the worlde deſtroied for that: but for whoredom, al ỹ world (few onely except) was ouer flowed with waters, and ſo periſhed: An example worthy to be remembred, that ye maye learne to feare God. gen.iiii.

Wee reade agayne, that for the fylthye ſynne of vncleanneſſe, Sodome and Gomor, and the other cities nighe vnto theym, were deſtroyed wyth fire and brimſtone frome heauen: ſo that there was neyther manne, woman, chylde, nor beaſte, nor yet anye thynge that grewe vppon the earthe, there lefte vndeſtroyed. Whoſe hearte trembleth not at the hea- gen.xix.

ring of this histori? Who is so drowned in whordom and vnclenes, ẏ wil not now for euer after leaue this abhominable liuing, seynge that god so greuouslye punysheth vncleanes to rayne fyre and brymstome from heauen to destroy whole cities, to kyll manne, woman and chylde, and all other lyuyng creatures ther abidyng to cōsume ẅ fyre all that euer grewe? what can be more manifest tokens of gods wrath & vengeaunce against vncleanes & impuritie of lyfe? Marke this history (good people) & feare the venge
gen. xiii. aunce of God. Do we not reade also that God dyd smite Pharao & his house wyth great plagues, because that he vngodly desired Sara the wyfe of Abraham? Likewise read we of Abimelech kynge of Gerat, although he touched her not by carnal kno-
gene. xx. wledge. These plages and punyshmentes dyd god cast vpon filthy and vncleane personnes, before the law was geuen (the law of nature onely raignynge in the heartes of men) to declare how great loue he had to matrimony or wedlocke: & again how much he abhorred adulterye, fornication, and all vncleannesse. And when the lawe that forbad whoredome,
leui. x was geuen by Moses to the Jewes, did not GOD commaunde that the breakers thereof shoulde bee put to death? The wordes of the law be these: who so committeth adulterye with any mans wyfe shall dye the death, bothe the manne and the womanne, beecause he hath broken wedlocke with hys neighbours wife. In the lawe also it was commaunded, that a damosel and a man taken together in whoredome shoulde be both stoned to death. In an other place we also reade, that god commaunded Moses

to

to take al the head rulers, and princes of the people, and to hange them vpon gibbetes openly. that euery manne might see them: because they eyther committed, or did not punishe whoredom. Agayne, did not god send suche a plague amonge the people, for fornication and vnclennesse, that they dyed in one daye thre and twentye thousande: I passe ouer for lacke of tyme, many other histories of the holy Bible, whyche declare the greuous vengeaunce, and heauye displeasure of GOD, agaynste whoremongers, and adulterers. Certes, thys extreme punishmente appoynted of God, sheweth euidently, howe greatly god hateth whordom. And let vs not doubt but that god at this presente, abhorreth al maner of vnclennesse, noo lesse then he dyd in the olde lawe: and will vndoubtedly punyshe it, both in this worlde and in the worlde to come. For he is a God, that can abide none wickednesse: therefore oughte it to bee eschewed of al that tendre the glori of God, and the saluation of their owne soules. nor. xvij. pſalm. v.

Saint Paule saieth al these thinges are wryten for oure example, and to teache vs the feare of god, and the obedience to hys holy lawe. For if god spared not the naturall braunches, neyther wyll he spare vs, that be but graftes, yf we commit lyke offence. If god destroied many thousandes of people, many cities, yea the whole world, for whordom, let vs not flatter our selues, and thinke we shall escape free, and without punishment. For he hathe promysed in his holy law, to send moste greuous plagues vpon them that trangresse or breake his holye commaundementes. Thus haue we heard, howe god punisheth i. cor. x.

punisheth the sinne of adulterye: let vs nowe heare certayne lawes, whych the ciuil Magistrates deuysed in diuerse countreyes, for the punishmente therof that we maye learne, how vnclennes hath euer bene detested in all well ordred cities and commen wealthes, and emonge al honeste personnes. The lawe emong the Lepreians was this, that when any were taken in adultery, they were bonde and caried three dayes through the citye, and afterwarde as long as they lyued, were they dispised, and wyth shame and confusion coumpted as personnes voyde of al honestye. Emonge the Locrenians, the adulterers haue bothe their eyes thruste oute. The Romaynes in tymes paste, punished whoredom, sometyme by fire, sometyme by sweorde. If a manne emonge the Egipcians hadde beene taken in adulterye, the lawe was, that he shoulde openlye in the presence of al the people be scourged naked wyth whippes, vnto the numbre of a thousande strippes. The womanne that was taken with hym had her nose cutte of, whereby she was knowen euer after, to bee an whoore, and therefore to be abhorred of all men. Emong the Arabians, they that were taken in adulerye, hadde their heades striken from their bodyes. The Athenibs punished whoredome by death in like maner. So likewyse did the Barbarous Tartarians. Emonge the Turkes euen at this day, thei that be taken in adultery, both man and womā, ar stoned streight wayes to death without mercy. Thys see wee, what godlye actes wer deuised in times past, of the highe powers for the puttinge away of whoredome, & for the maintayning of holi matrimony or wedlock, & pure cōuersacion:

lawes deuised for punishment of whoredom

ation. And the auctors of these artes, were not chri-
stians, but heathen: yet were they so inflamed with
the loue of honestye and pureness of lyfe, that for the
maintenaunce & conseruation or keping vp of that
they made godly statutes, suffering neither fornica-
tion, nor adultery, to reigne in their realmes vnpo-
nished. Christ said to the people: the Ninimites shall luke. xi.
rise at the iudgmēt, with this nation, (meaning the vn
faithfull Jewes) & shal condemne thē. For they repē
ted at the preching of Jonas, but behold (saith he) a
greater then Jonas is here (meaning himselfe,) and
yet they repent not. What not (thinke you) like wise
the Locrensians, Arabians, Athenians, with suche
other, rise vp at the iudgement and condemne vs.
forasmuch as they y leaced from whoredom, at the cō
maundement of man, and we haue the law and ma
nifest preceptes and commaundements of god, and
yet forsake we not our filthy conuersation. Truely,
truely, it shalbe easier at the day of iudgmēt to these
heathen, thē to vs, except we repent & amende. For
although death of body, seme th to vs agrieuous pu
nishment in this worlde for whoredome: yet is that
payne nothyng, in cōparisō of the grieuous tormēts
which adulterers, fornicatours, and al vncleane per
sons shall suffre after thys lyfe. For all suche shalbe
excluded, and shut out of the kingdome of heauē, as i. cor. vi.
Saincte Paule sayeth: be not deceiued, for neyther gala. v.
whoremōgers, nor worshippers of Images, nor ad epist. v.
ulterers nor sastlynges: nor sodomites, nor theues,
nor couetousse persons. nor dronkardes, nor cursed
speakers, nor pyllers, shall inherite the kingdom of
God. And S. Jhon in hys reuelation sayeth: that apoc. xxi

whoremongers shal haue their parte, wyth murderers, sorcerers, enchaunters, liars, idolaters, & such other, in the lake which burneth with fire & brymstone, which is the second death. The punyshmente of the body although it be deathe, hath an ende, but the punishment of the soule, which S. Jhon calleth the second death, is euer lastyng: there shalbe fire & brimstone: there shalbe weping & gnashing of teeth the worme that shal there gnaw the conscience of ye damned, shal neuer dye. O whose hearte destyllethe not euen droppes of bloude, to heare and consydre these thinges? If we tremble and shake at the hearing and naming of these paynes, oh, what shal thei doe that shal fele them, that shall suffer them, yea & euer shal suffre, worldes withoute ende: God haue mercy vpon vs. Who is now so drowned in synne & past al Godlynesse, that he wyll set more by a filthy and stynkyng pleasure, (which soone passeth away) then by the losse of euerlasting glory? Againe, who wyll so geue hymselfe to the lustes of the fleshe, that he feareth nothing at all the paynes of hel fyer? But let vs heare how we may eschew the sinne of whordome and adultery, that we may walke in the feare of god, and be free from those most greiuous, and intollerable tormentes, whiche abide al vnclene persons. To auoyde fornycacyon, adulterye, and all vnclennes, let vs prouyde, that aboue all thynges, we may kepe our heartes pure, and cleane, from al euyl thoughtes, and carnal lustes. For if that be once infected and corrupt, we fal headlonge into all kynd of vngodlynesse. Thys shal we easelye doe, yf when we fele inwardlye, that Sathan oure olde enemye

mat. xiii. luke. iii.

remedies whet by to auoide fornicatyon and adulterye.

tempteth

tempteth vs vnto whoredom, we by no meanes consente to his craftye suggestions, but valiauntly reste and withstande hym, by stronge faythe in the worde of God, aleadgyng agaynst hym alwayes in our hearte, thys commaundemente of God: *Scriptum est non raechaberis.* It is written thou shalt not commyt whoredome. It shalbe good also for vs, euer to lyue in the feare of god, and to sette before our eyes, the grieuous threatninges of god, agaynste all vngodly synners, and to consider in our minde, how filthy beastly, and short that pleasure is, wherevnto Sathan moueth vs.

And agayne, howe the payne appoynted for that synne is intollerable and euerlastynge. Moreouer, to vse a temperaunce and sobrietye in eatynge and drynkyng to eschewe vncleane communication, to auoyde al fylthy company, to fle idlenes, to delyghte in reading holy scripture, to watch in godly prayers and vertuous meditations: and at al tymes to exercise some godly trauayles, shall helpe greatlye vnto the eschewyng of whoredome.

And here are al degrees to be monished, whether thei be married or vnmarried, to loue chastitie and clennes of lyfe. For the married are bounde by the lawe of God so purely to loue one an other, that neither of them seke any straunge loue, The man must onely cleaue to his wyfe, and the wyfe agayn onely to her husbād: thei must so delight one in anothers company, that none of them couet any other. And as they are bound, thus to lyue together in all godlynesse and honestye, soo lykewise is their duetye, vertuoullye to bryng vp theyr chyldren, and to

prouide that they fall not into Sathans snare, nor into any vncleanes, but that thei come pure and honest vnto holy wedlocke, when time requireth. So likewise ought all maisters and rulers to prouyde, that no whoredome, nor any point of vnclennes bee vsed among their seruauntes. And agaīne thei that are single & fele in them selues, that thei cannot liue without the company of a woman, let them get wiues of their owne, and so liue godly together. For it is better to marry then to burne.

1. cor. vii. And to auoide fornication, sayth the apostle, let euery man haue his owne wife, and euery woman her owne husband. Finally, all such as fele in thēselfes, a sufficiencie and habilitie (throughe the workinge of gods spirite) to leade a sole & continent life, let them praise god for his gift, and seke al meanes possible to maintayn the same: as by reading of holy scriptures by godly meditations by continual praiers and such other vertuous exercises. If we all on this wise wil endeuour our selues to eschew fornication, adulterye, and al vnclennes, & leade our lyues in all godlynes and honestye, seruynge God with a pure and cleane heart, and glorifyng hym in our bodyes, by leadyng an innocent and harmelesse lyfe, we maye be sure to be in the number of those, of whom our sauioure Christe speaketh in the ghospell on thys maner: blessed are the pure in hearte, for they shall

Math. v. see God: to whome alone, bee all glorye, honour, rule, and power, worldes wythoute ende.

Amen.

Thys daye (good Christen people) shall be declared vnto you, the vnprofytablenes and shamefull vnhonestye of contencion, strife and debate: to thyntent, that whē you shall see (as it were in a table paynted before youre eyes) the euil fauourednes, and deformitye of thys moste detestable vice, your stomackes maye be moued to rise against it, & to detest and abhorre that synne, which is so much to be hated, and so pernicious and hurteful to al men. But among al kindes of contention none is more hurtful then is contencion in matters of religion. Elsche we (sayeth S. Paule) folyshe and vnlearned questions knowyng that they bre de strife. It becommeth not the seruaunt of GOD, to fyght, or stryue, but to be meke toward al men. 1. tim. ii. 1. tim. ii.

This contencion and strife was in Sainct Paules tyme amonge the Corinthians, and is at this tyme, among vs Englyshe menne. For to many there bee, which vpon the alebenches or other places. delight to set forth certayne questions, not so much pertaynyng to edification, as to vayne glory and shewing forth of theyr conning: & so vnsoberly to reason and dispute, that when neither parte wyll geue place to other, they fal to chidyng and contencion, and some tyme from hote wordes to further inconuenyence. Sainct Paule coulde not abyde to heare amonges the Corinthians, these woordes of discorde, or dyssencion: I hold of Paule, I of Cephas, and I of Apollo. What woulde he then saye, yf he hearde these 1. cor. iii.

wordes of cõtencion (which be now almost in euery mans mouth:) he is a Pharisei, he is a gospeller, he is of the new sort, he is of the olde layth, he is a new broched brother, he is a good catholique father, he is a papist, he is an heretique. Oh how the church is deuided. Oh how the cities bee cut and mangled. Oh how the cote of Christe, that was without seame, is all to rent and torne. Oh body misticall of Christe: where is that holy & happy vnitie, out of the whiche whosoeuer is, he is not in Christ? If one mẽber bee pulled from another, where is the body? yf the body be drawen frõ the head, wher is the life of the body. We cannot be ioyned to Christ our head, except we be glued with concorde & charitie, one to another. For he ỹ is not in this vnitie, is not of the church of Christ, which is a congregation or vnitie together
1.cor.xii. and not a diuision. S. Paule sayth: that as long as emulacion or enuyinge, contencion, and factions or sectes be among vs, we be carnall, and walke accor-
iames.iii. dyng to the fleshly mã. And S. James sayth: yf you haue bitter emulacion or enuying and contencion in your heartes, glory not of it: for wheras contencion is, there is vnstedfastnes, and all euyll deedes. And why do we not heare S. Paule which prayeth vs, whereas he might commaunde vs, sayinge, I beseche you in the name of our Lorde Jesus Christe, that you wyll speake al one thing, and that there be
1.cor.i no dissencion emong you, but that you wyll bee one whole body, of one mind, & of one opiniõ in ỹ truethe If his desire be resonable & honeste why doe we not graũt it: if his request be for our profit, why doe we refuse it? And if we liste not to heare his peticion of prayer, yet let vs hear his exhortaciõ, wher he sayth:

I exhorte

I exhorte you that you walke, as it becommeth the Ephe. iiii
vocation in the which you be called, with al submis-
sion & meknesse, with leuitie and softnesse of mind
bearynge one another by charitie, studiyng to kepe
the vnitie of the spyrite, by the bonde of peace. For
ther is one body, one spirit, one faithe, one baptisme
There is (he sayth) but one body, of the which he cā
be no liuely member, that is at variance with the other
members. There is one spirite, which ioyneth and
knitteth al thynges in one. And howe can thys one
spirite reigne in vs, when we among our selues bee
deuyded? There is but one faith, and how canne we
then saye, he is of the old sayth, and he is of the new
sayth. There is but one baptisme, and then shal not
al they, which be baptised, be one. Contencion can-
seth diuision, wherefore it oughte not to be emonge
Chrystyans, whom one faith, and baptysme ioineth
in an vnitie. But yf we contēne. S. Paules request
and exhortacion, yet at the leaste, let vs regard hys
earnest entreatyng, in the whyche he doth very ear-
nestly charge vs, and (as I may so speake) coniure
vs in this fourme and maner: If there be any conso-
lation in Chryste, if there be anye comforte of loue,
if you haue anye felowshyp of the spirite, yf you haue
any bowels of pite and compassion, fulfyll my ioye
beyng al lyke affected, hauinge one charytye, bee-
ynge of one minde, of one opinion, that nothyng bee
done by contencion, or vaineglorye. Who is he that
hath anye bowels of pytye, that wyll not be moued
with these wordes so pithy? Whose heart is so stony Philip. ii
the sweorde of these wordes (whyche bee moore
sharpe then anye two edged sweorde) maye not

tilt and breake a sondre. Wherfore, let vs endeuour ourselues to fulfil. S. Paules ioy, here in this place which shalbe at length to our great ioye in an other place. Let vs so reade the scripture, that by reading therof, we mai be made the better liuers, rather thē the more contencious disputers. If any thinge is necessary to be taught, reasoned, or disputed, let vs do it with all meknesse, softenesse, and lenitie. If anye thing shall chaunce to be spoken vncomely, lette one beare an others fraylti e, He that is faultye, let hym rather amende, then defende that whiche he hathe spoken amisse, lest he fal by contencyon from a folish errour, into an obstinate heresye: for it is better to geue place mekely, then to winne the victory, with the breach of charitie: which chaūseth, wher euerye man wil defende his opinion obstinatelye. If we be Christen mē why do we not folowe Christ, whyche saieth: learne of me, for I am meeke and lowelye in heart. A disciple must learne the lesson of his scoolemaister, and a seruaunt must obeye the commaundement of his maister. He that is wise & learned (saith S. James) let hym shewe hys goodnes by his good conuersation and sobrenes of hys wysedome. For where there is enuy and contention, that wisedom commeth not from God, but is worldlye wisedom, mans wysedome, and deuelysshe wysedom. For the wysedome that commeth from aboue, frō the spirit of god, is chast and pure, corrupted with no euil affections: it is quiet, meke and peaceable, abhorryng all deuyse of contencyon: it is tractable, obediente, not grudginge to learne, and to geue place to them that teache better for their reformation. For there

How we ought to reade the scripture

math. xi.

iames. iii

shall

shal neuer bee an ende of strivinge and conteneyon if we contend, who in contencion shalbe maister and haue the ouer hande: if we shall heape errour vpon errour, if we continue to defend that obstinately, which was spokē vnaduisedly. For truth it is, that stifnes in mainteining an opinion, bredech contēcīō brauling & chiding, which is a vice among all other, most pernicious and pestilent to common peace and quietnes. And as it standeth betwixt two persons and parties, (for no man cōmonly doche chide with himself) so it comprehendeth two moost detestable vices: the one is picking of querels, with sharpe and contencious wordes: the other standeth in froward answeringe, & multiplying euil wordes again. The first is so abhominable, that sayncte Paule saieth: if any that is called a brother, bee a worshipper of ydols, a brauler, or picker of querils, a thiefe, or an extorcioner, with him that is such a manne, see that ye eate not. Nowe here consider that sainct Paul nūbreth a scolder, a brauler, or a picker of querels, among thieues, and idolaters: and many tymes commeth lesse hurte of a thiefe, then of a railing tounge: for the one taketh away a mannes good name, the other taketh but his riches. which is of muche lesse value & estimacīō, thē is his good name. And a thief hurteth but him, from whom he steleth: but he that hath an euil tonge, troubleth al the towne wher he dwelleth, & sometime the whole countrie. And a railing tongue is a pestilence so ful of contagiousnes, that saint Paule willeth christian men to forbeare the company of such, & neither to eate nor drinke wth them. And wheras he wil not, that a christiō womā

1. cor. v.

against querels pickings

1. cor. vi

shoulde forsake her husbande, althoughe he bee an infidele, nor that a christian seruant shoulde depart from hys master, which is an infidele and Heathen and so suffre a christian man to kepe companie wyth an infidele: yet he forbiddeth vs to eate or drink with a scolder, or a quarel picker. And also in the .vi. chap to the. Cor. he saith thus: Be not deceiued, for neither fornicators, neither worshippers of ydoles, nether thieues, nor drunkerds, neither cursed speakers shall dwel in the kyngdom of heauē. It must nedes be a great fault, that doth moue and cause the father to disherite his natural sonne. And how can it otherwise be, but that this cursed speaking, muste nedes be a moste damnable sinne, the whiche doeth cause god our most merciful & louinge father, to depriue vs of hys most blessed kingdome of heauen. Against the other sinne that standeth in requiring taunt for taunte, speaketh Christe himselfe: I saye vnto you, (saith our sauioure Christe) resist not euyll, but loue your enemies, and saye wel by them, that say euyll by you: do well vnto them, that doe euil to you, and praye for them, that do hurte & persecute you: that you maye be the children of your father, whiche is in heauen, whoo suffereth hys synne too ryse, bothe vpon good and euell, and sendeth his raine bothe to the iuste and vniuste. To this doctrine of Chryste, agreeth very well the teaching of saint Paule, that chosen vessel of God, who ceaseth not to exhort and cal vpon vs, saying: blesse them that curse you, blesse (I say) and curse not: recompence to no man euil for euil: if it be possible (asmuch as lieth in you) lyue peaceably wyth al men.

i.cori.vie

agaynst, froward aunswe rynge.

math,v

roma,xii

The

IT hath bene declared vnto you in this Ser
mon agaynst stryfe and braulynge, what
greate inconuenience commeth thereby.
specially of suche contencyon as groweth
in matters of religion: and howe when as no man
wyll geue place to an other, there is none ende of
contencion and discorde. And that vnytye, whyche
God requyreth of chrystians, is vtterly thereby ne-
glected and broken. And that thys contencion stan
deth chiefely in two poyntes, as in pyckyng of qua-
relles and makyng frowarde answeres. Nowe ye
shall heare S. Paules woordes, sayynge: Deare-
ly beloued auenge not your selfes, but rather geue
place vnto wrathe, for it is wrytten vengeaunce is
myne, I wyll reuenge sayth the lorde. Therefore yf
thine enemy hunger, fede him: yf he thyrst geue him
drynke: be not ouercome wyth euyll, but ouercome
euyll with goodnes. All these be the woordes of S.
Paule. But they that bee full of stomacke, and sette
so much by theym selues, that they maye not abyde
so muche as one euyll woorde to be spoken of them,
peraduenture wyll saye: yf I be euyll reuyled, shall
I stand styll lyke a goose, or a foole, with my fynger
in my mouth? Shal I be such an ydiote and diserd,
to suffer euerye man to speake vppon me what they
lyst, to rayle what they lyst, to spewe out all theyr ve-
nime againste me at their pleasures? Is it not con-
uenient, that he that speaketh euyl shoulde bee aun-
swered accordyngly? If I shall vse this lenitie and

dem. wyll

an obiec
tion.

softnes. I shal both increase mine enemies frowardnesse, and prouoke other to doe lyke. Such reasons make they that can suffre nothynge, for the defence of their impacience. And yet, yf by frowarde answeryng to a froward person, there were to hope remedy his frowardnes, he should lesse offend, that should so answere doing the same not of yre, or malice, but onely of that intente, that he that is so frowarde or malicious maye bee reformed. But he that cannot amende another mans faulte, or can not amende it without his own fault, better it wer that one should perishe then two. Then if he cannot quiet hym with gentle wordes, at the least let him not folowe him, in wicked and vncharitable wordes. If he can pacifie him with sufferynge, let hym suffer: and yf not it is better to suffer euyl then to do euyl: to say wel, then to say euil. For to speake wel against euil commeth of the spirite of God: but to render euyll for euill, commeth of the contrary spirite.

An answere.

And he that cannot temper ne rule his owne anger is but weake and feble, and rather more lyke a woman or a childe, then a stronge man. For the trewe strengthe and manlynesse, is to ouercome wrathe, and to despise iniurie, and other mennes foolyshenesse. And beside thys, hee that shall despyse the wronge doen vnto hym by his enemye, euerye man shall perceyue, that it was spoken or doen wythout cause: where as contrary, he that doth fume & chafe at it, shall helpe the cause of hys aduersary, geuynge suspicion that the thinge is true. And so in goyng about to reueng euil, we shewe our selues to be euyl, and while we will punyshe, and reuenge an other

mans

mannes folye, we double & augement our owne folye. But many pretenses finde they that be wilfull to co-lour their impacience. Mine enemy (say they) is not worthy to haue gentle wordes or deedes being, so ful of malice or frowardnes. The lesse he is worthy the moore art thou allowed of God: the more arte thou commẽded of Christ, for whose sake thou shouldest render good for euill, because he hath commaũ-ded thee, and also deserued that thou shouldest so do. Thy neighbor hath peraduenture with a word of-fended the: cal thou to thy remembraunce with how many wordes & dedes how greuously thou hast of-fended thy lorde god. What was man when Christ died for him? was he not his enemy, and vnworthy to haue his fauour and mercy? Euen so, with what gentlenes and patience doth he forbeare and tolle-rate & suffer thee, although he is dayly offended by thee? Forgeue therfore a light trespasse to thy neigh bour, that Christ may forgeue thee manye thousan-des of trespasses, which art euery daye an offender. For yf thou forgeue thy brother, beyng to the a tres-passer, then hast thou a sure signe and token that god wyl forgeue thee, to whom all men be detters or tres passers: how woldest thou haue god mercifull to the if thou wilte be cruell vnto thy brother? Canst thou not find in thy hart to doe that towardes another, that is thy felow, which god hath done to thee, that art but his seruaunt? Ought not one synner to for-geue another, seyng that Christ which was no sy-nner, did praye to his father for them that wythoute mercy & dispitfully put hym to death? Who, when he was reuiled, did not vse reuilyng words agayn,

i. pete. ii.

and when he suffred wronfully he did not threaten, but gaue all vengeaunce to the iudgemente of hys father, which iudgeth rightfully. And what crakest thou of thy heade, yf thou laboure not to bee in the
esay, iiii, body? Thou canst be no membre of Christ, if thou folow not the steppes of Christe: who (as the prophete saith) was led to deathe lyke a lambe, not openynge his mouth to reuilynge, but openyng hys mouth to
luk, xxiii praying for them that crucified hym, saying: Father forgeue them for they can not tell what they doe.
acte. vii The which example another after Christ, S. Stephen did folow and after sainct Paule: We be euyll
i. cor. iiii spoken of (saieth he) and speake we, we suffer persecution & take it paciently: men curse vs & we gently entreate. Thus s. Paul taught that he did, & he did that he taught: blesse you (sayth he) them that persecute you: blesse you & curse not. Is it a great thinge to speake well to thine aduersary, to whome Christ doth cōmaunde the to do well? Dauid whē Semei did call hym al to nought, did not chyde agayn, but said paciētly: suffer him to speake euil, if perchaunce ẏ lord wil haue mercy on me. Histories be ful of exāples of heathen men, that toke very mekely, both opprobrius & reprochefull words & iniurious or wrōgful dedes: and shal those heathen excel in paciēce vs, that professe christ ẏ teacher & exāple of al pacience? Lisander whē one did rage against him, in reuiling of him he was nothing moued but sayde: goe to, go to speake against me asmuch, & as oft as thou wilt, & leaue oute nothyng, yf perchaunce by thys meanes thou mayst discharge thee of those naughty things with the which it semeth that thou art full laden.

Many

Many men speake euil of all men, because they can speake well of no manne. After this sort, this wyfe man auoided from him, the reprochefull wordes spoken vnto him: imputing and laying them to the naturall sickness of his aduersarye.

Pericles, when a certaine scoulder, or a railing fellow did reuile him, he answered not a word again, but went into a galery: & after toward night, when he went home, this scoulder followed him, rageing still more and more, because he saw the other so set nothing by hym. And after that he came to his gate (being darcke night) Pericles commaunded one of his seruauntes to light a torche, & to bryng the scolder home to his owne house. He did not onely with quietnes suffre this brawler patiently, but also recompenced an euill turne with a good turne, & that to his enemie. Is it not a shame for vs that profesle Christ, to be worse then heathen people, in a thyng cheifely pertayning to Christes religion? shal philosophy perswade them more, then gods worde shall perswade vs? Shal naturall reason preuaile more with the, then religiō shal do with vs? Shal mans wysedome leade them to that thing, whereunto the heauenly doctrine cannot leade vs? What blyndenes, wylfulnes, or rather madenesse is this? Pericles being prouoked to anger with many vilanous wordes, answered not a worde. But we fyry red but with one litle word, what foul worke do we make? How do we fume, rage, stampe, and stare like madde men: Many men of euery trifle, will make a great matter, and of the sparke of a litle word, wyll kyndle a great fire, taking all thinges in the worste

parte.

parte. But how much better is it, and more like to the example and doctrine of Christ, to make rather of a great fault in our neighbour, a small faulte, reasoning with our selues after this sort. He spake these wordes, but it was in a sodaine heate, or the drinke spake them, & not he, or he spake them at the motion of some other, or he spake them, being ignoraunt of the truth: he spake thē not against me, but againste him whome he thought me to be. But as touchyng euil speaking, he that is ready to speake euil against other menne: first lette him example himselfe, whether he be faultlesse and cleare of the faulte, whyche he findeth in an nother. For it is a shame when he that blameth an other for any fault, is giltle himself either in the same faulte, either in a greater. It is a shame for him that is blinde, to cal another manne blinde: and it is more shame for hym that is whole blinde, to cal him blinkarde, that is but pore blynde. For this is to see a strawe in another mannes eye, when a man hath a blocke in his own eye. Then let him consider, that he that vseth to speake euill, shall commonlye bee euill spoken of againe. And he that speaketh what he wil for his pleasure, shalbe compelled to heare that he woulde not, to hys pleasure. Moreouer let him remembre that saying: that we shall geue an accoumpte for euery idle word. Howe much more then shall we make a reconinge for our sharpe, bitter, brauling, and chiding wordes, whych prouoke our brother to be angrie, & so to the breache of his charitie. And as touching euil answearynge, al though we bee neuer somuch prouoked by other mennes euill speaking, yet we shal not folowe theyr

reasons to moue men from querell pickinge

Mat. xxii.

frowardnes

frowardnes by euil aunswering, if we cōsider, that anger is a kinde of madnes, and that he whyche is angry, is (as it wer for the time) in a phrensy. Wherfore let him deware, lest in his furye he speake anye thing wher of afterwarde he may haue inst cause to be sory. And he that wil defende that anger is no fury, but that he hath reason, euē when he is moste angry, then let him reason thus wyth hymself, whē he is angrye. Nowe I am so moued and chafed, that within a litle while after, I shalbe otherwaies minded: wherfore then should I nowe speake any thing in mine anger, which hereafter, when I would fay nest, cannot be chaunged. Wherfore shall I do any thing now, being (as it were) out of my wit, for the which, whē I shall come to my self agayne, I shalbe bery sadde. Why doeth not reason. Why doth not godlines. Yea, why doth not Chryst obtein ẏ thing now of me, which hereafter time shal obteine of me. If a man be called an adulterer, vsurer, drunkarde, or by any other shamefull name, let him cōsider earnestly, whether he be so called truely or falsly: if truly, let him amende hys fault, that his aduersary mai not after worthely charge him with such offences: if these thinges be layed against him falsly, yet let him consider, whether he hath geuen any occasion to be suspected of such thynges, and so he may both cut of that suspicion wherofthis slaunder did arise, and in other thynges shall lyue more warelye. And thus vsing oure selues, we maye take no hurte, but rather muche good, by the rebukes and slaunders of oure enemye. For the reproche of an enemye, maye be to many men a quicker spurre to the amendemente of

reasons to moue men from froward aunswe rynge.

their lyfe, then the gentle monicion of a frende. Philippus the kinge of Macedonye, when he was euil-spoken of by the chyfe rulers of the cyty of Arthens he did thāke them hertely, because by them he was made better, both in his words and dedes: for I studye (saied he) both by my sayinges and doinges, to proue them lyers.

The thirde part of the Sermon, agaynst contencion.

We heard in the last lesson of the sermon against strife and braulynge, how we may answere them which maintaine their frowarde sayinges in cōtencion, & that wyll reuenge with wordes such euil as other men doe to them. And finally howe we may accordyng to gods wyl, order our selues: & what to consider towardes them, when we are prouoked to contenciō and strife with raylyng wordes. Now to procede in the same matter. you shal know the ryght way howe to disproue and ouercome you aduersary and enemye. This is the best way to improue a mans aduersary so to lyue, that all which shall knowe his honestye may beare witnes, that he is slaundered vnworthely. If the faulte whereof he is slaundered, bee suche that for the defence of hys honestie, he muste nedes make answere, yet let him answer quietly and softlye, on thys fashyon: that those faultes be layed agaynst hym falslye. For it is trueh, that the wysemā sayeth: a sorte aunswere asswageth anger, and a heard and sharpe aunswer doeth stirre vp rage and furye. The sharpe aunswer of Naval, dyd prouoke

Dauyd

Dauid to cruel vengeaunce: but the gentle wordes of Abigall, quenched the fyre agayn, that was all in a flambe: and a speciall remedye agaynst malicious tonges, is to arme oure selues with pacience mekenes & silence, lest wt multipliyng wordes wt the enemie, we be made as euil as he. But they that cannot beare one euil worde, peraduenture for theyr owne excuse, wyl allege that which is written: he that despyseth hys good name is cruell. Also wee reade: answereth a foole accordyng to his folishnes. And our lord Jesus did hold his peace at certain euil saiyngs but to some he answered dilygently. He heard men cal him a Samaritaine, a carpenters sonne, a wine drinker, and he helde hys peace; but when he heard them say, thou hast a deuil within thee, he answered to that earnestly. Truth it is in dede that there is a tyme when it is conuenient to answere a foole accordyng to hys folyshnes, lest he shuld seme in his own conceite to be wise. And sometyme it is not profitable to answere a fole, accordyng to his folishnes, lest the wyse man be made lyke to the fole. When our infamie or the reproche that is done vnto vs is ioined with the peryll of many, then is it necessary in aunsweryng to be quicke and ready. For we reade that many holy men of good zeales, haue sharpelye and fiercely, both spokē and answered tirantes and euill men: which sharpe wordes came not of anger, rancor or malice or desyre of vengeaunce, but of a feruent desyer to bring them to the true knowledge of God, and from vngodly lyuyng, by an earnest and sharpe rebuke and chydyng. In thys zeale Saynct John Baptist called the Phariseis, Adders brode:

,xe,xxv,

an obcion,

pro,xxvi,

iohn,xix,

an answere,

math,iiii

gala. iii. And S. Paule called the Galathians foles: and the men of Crete, he called lyars, euil beastes and slug-
titus.i. gishe bellies: and the false apostles, he called dogges
phili.iii. and crafty worckemen. And thys zele is godlye and to be allowed as it is plainly proued by the example of Christ who although he were the fountaine and spryng of all mekenes, gentlenes and softnes: yet he
mat.xxiii calleth the obstinat Scribes and Phariseis, blinde guides, fooles, paynted graues, hipocrites, serpēts
mat.xxvi adders brode, a corrupt and wicked generation. Also he rebuketh Peter egerly, saying: go behynd me Sathan. Lykewise S. Paule reproueth Elimas,
actr.xiii. sayinge: O thou full of craft and guyle, enemye to all iustice, thou ceasest not to destroye the ryghte wayes of god: and nowe loe, the hand of the lorde is
actes.v. vpon thee, and thou shalt be blinde, and not see for a time. And S. Peter reprehendeth Ananias verye sharpely saying: Ananias how is it that sathan hath filled thy hart that thou shouldest lye vnto the holy goste, this zeale hath been so feruente in many good men that it hath stirred the, not only to speake bitter and eger wordes: but also to do thynges, whyche might seme to some to be cruell, but in dede they be very iust, charitable, and godlye, because they were not doen of yre, malice, or contencious mind, but of a feruent mind to the glory of god, and the correction of sinne executed by men, called to that office. For in thys zeale, our lorde Jesus Christ dyd driue with a whippe, the biers and sellers out of the temple. In
iohn.ii. thys zeale Moses brake ꝑ two tables, which he had
exo.xxxii receyued at gods hand when he saw the Israelites daunsing about a calfe: and caused to be killed. xxiii.

M, of

M. of hys owne people. In thys zeale Phinees the sonne of Eleasar, did thrust through with his sword zambry and Cosby whom he found together ioined in the act of Lechery. Wherfore now to returne agayne to contencious wordes, and specially in matters of religion and gods word (whyche woulde be vsed wyth all modestye, sobernes and charitie) the wordes of S. James ought to be wel marked, and borne in memory, where he sayeth: that of contence on riseth all euyll. And the wise kyng Salomon sayeth: honor is due to a man that kepeth him self from contencion, and al that mingle themselfes therwith be fooles. And because this vice is so muche hurtfull to the societie of a common wealthe, in al well ordered cityes, these common braulers and skolders, be punished with a notable kind of payne: as to bee set on the tokyng stole, pillery, or such lyke: and thei be vnworthy to liue in a common welth, the which do asmuch as lieth in them, with brauling and skolding to disturbe the quietnes and peace of the same. And wherof commeth this contencion, stryfe, and varyaunce, but of pryde and vayngiory? Let vs therfore humble our selues vnder the mightye hand of God, whiche hathe promysed to reste vpon them that bee humble and low in spirite. If we be good and quiet Christian men, let it appeare in our speach and tongues. If we haue forsaken the deuil, lette vs vse no more deuelyshe tonges. He that hath ben a railyng skolder, nowe lette him be a sober counsayloure. He that hath ben a malicious slaunderer, now let hym be a louing comforter. He that hath ben a vayn railer, now let him be a gostly teacher. He that hath a-

num. xxv but these examples are not to be folowed of euerye body but as men bee called to office and set in auctorytye. iame. iiii pro. xx

i. pet. v. luke. i.

bused his tong in cursyng, now let him vse it in blessyng. He that hath abused his tong in euyl speaking now let hym vse it in speakyng wel. Al bitternes, anger, raylyng, and blasphemy, let it be auoyded from you. If you may, and it be possible, in no wyse be angry But yf you may not be cleane voyd of thys passion, then yet so temper and brydle it, that it styrre you not to contencion and braulyng. If you be prouoked with euyll speakynge, arme your selfe wyth pacience, lenitie and silence, either speaking nothing or els beyng very softe, meeke and gentle in answeryng. Ouercome thine aduersaryes with benefytes and gentlenes. And aboue all thinges, kepe peace & vnitie: be no peace breakers, but peace makers. And then there is no doubte, but that god the author of comfort and peace, wil graunt vs peace of consciēce and suche concorde and agremente that wyth one mouth and mynde, we may glorysye god the father of our Lord Jesus Christ: to whom be al glory now and euer. Amen.

Hereafter shal fals in sermons of Fastyng, Praying, Almese dedes, of the natyuity, passyon, resurrection and ascension of our sauyour Christ, of the due receyuinge of his blessed bodie and blood vnder the fourme of bread and wine, agaynst Folenes, agaynste gluttonye and drunkennes, agaynste cosetousnes, agaynste enuye, ire and malice with many other matters as well frute full as necessarye, to the edifyinge of Christen people, and the increase of godlye lyuynge. Amen.

God saue the Quene.

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